

D. D. D.

PREPARATIONS
TO A
HOLY LIFE
OR
DEVOTIONS
FOR
Families & Private Persons,
WITH
Devotions suited to most
Particular Cases.

ALSO
Meditations, Prayers, and Rules,
For the more Pious observing
the Holy time of
L E N T.

By the AUTHOR of the
Weeks Preparation to the Sacrament

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TO THE
Christian Reader.

THere are, I hope, but few so negligent of their own welfares, as not to consider how natural and necessary it is for all reasonable Creatures by Prayer and Thanksgiving, to acknowledge God in all their ways, and to give him the glory due unto his Name, for all the benefits they receive from him, and to seek his blessing upon whatever they undertake, and daily to recommend themselves and all their concerns to his continued Grace and good Providence, that so we may not think it worth our pains to be so sollicitous, as most of us are, about things that swiftly pass away from us, nor let us not waste the thoughts and cares of our mind about empty and vanishing enjoyments of this World;

As of Corporeal riches there are none equal to the Health of the Body; so of all spiritual, is none equal to the

To the Christian

peace and joy of the Soul by a perfect union with God, which is by Prayer and contemplation : so (I hope) this small Collection, of *Preparations to a Holy Life*, may somewhat warm and enlighten our Devotions, Piety being the main business of Christians ; for great books make Men sometimes more learned, seldom more innocent. This reduceth Wisdom to Practice, and Prosperity to Devotion : By often reading it and doing what it directeth, you shall know what it is, for it hath no other Character of its worth, than that of your Vertues, so that we may have less talking, less writing for Religion, and more practice, that when our great Lord and Master comes, he may not find us so talking or writing, but so doing.

There may be some, who having helps put into their hands for this purpose, will not so much as find leisure to make use of them ; as if this would not indeed rather further than hinder their lawful affairs ; or as if they could
have

R E A D E R.

have any greater and weightier business than this, to seek the Lord while he may be found, and call upon him while he is near ; for that is an ill Life where there is not a good belief in God ; and it is an unprofitable belief, where there is not a good life ; there is no true Faith within, where works do not appear without ; they that walk not in the Light, are not the Sons of Light ; they are not Christians which do not lead a Life worthy of a Christian ; and I pray God grant us all to make a good use of these Collections, by Rooting it in our Hearts by Pious Contemplation, and branching it into our life by Vertuous Actions ; so that we may all have that unity of spirit, which entitles us to the gifts and graces of the Spirit, that so praying with one heart and mind as becometh Saints, we may have our Communion in glory among the Just hereafter, and I pray God that he will vouchsafe us all to come to such a Glory, as we cannot wish to have a greater.

T H E

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PRE-

PREPARATIONS
TO A
HOLY LIFE.

Rules to be Observed in the Morning.

1. **A**S soon as you open your Eyes, lift them up unto the Hills from whence cometh your help, and begin the work of the day with, thanksgiving to God, who hath delivered you from the dangers of the forepassed night, refreshed your weary body with quiet sleep, and brought you safely to the beginning of another day.

I laid me down and slept, and rose up again, for the Lord sustained me.

2. Consider that perhaps many others, no worse than you, have this Night been hurried from their Beds to the Bar of Judg-

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ment

Preparations to

ment, and there received a sad sentence of Eternal Wo; yet God of his infinite and undeserved goodness hath spared you until now, to repent and prepare your Accounts.

3. Return him all possible thanks and praises for this inestimable mercy: And commend your self to his Grace and Protection for the following day, and the rest of your life: Humbly beseeching him to continue his mercy and goodness to you, in preserving you from all evils, and supplying you with all necessities Spiritual and Temporal; and implore his grace to guide and direct you in all your undertakings and actions, as may most conduce to the glory of his great Name, and the good of your own Soul.

4. Consider, what sin or sins you have more especially been guilty of yesterday, or since the last time of your Solemn Repentance; and resolve, by the Grace of God assisting you, to avoid those sins, and all occasions of them.

5. Consider, what you have to do this day; Resolve not to spend it in idleness, or evil employments; and be careful to undertake nothing, in which you cannot with confidence and a good Conscience desire the gracious assistance of God, without



out which all endeavour and industry, all toil and travel is vain and fruitless; *Whatever thou takest in hand, remember the end, and thou shalt never do amiss, Eccles. 7. 26.*

6. Keep diligent watch over your self in all your ways: And where you find you have gone awry, delay not to return presently; for the longer you go forward, the farther you have back again, and the less time left for that and the rest of your journey.

7. Be careful of your precious time, that you do not lose it in doing nothing, or cast it away on that which is worse, for you know not how soon you may be called to account for every idle and ill-spent minute.

Resolve to spend this day as that, which for ought you know, may be your last; and remember that as the Night, so Death draws on every hour, and may perhaps overtake you before Mid-day.

Retire your self, and humbly kneeling, adore God, and say,

Preparatory Prayers before our Prayers.

Give ear to my Words, O Lord, consider my meditation, hearken to the voice

Preparations to

Voice of my cry, my King, and my God ; for unto thee will I pray. Thou that hearest the prayer, and unto thee shall all flesh come.

Let not my Lord be angry if I, who am but dust and ashes, presume to approach and speak unto thee : O thou that art easie to be intreated, and rejoycest in doing good, bow down thy gentle ear, and hear me, and have mercy upon me.

Raise up my Soul, and sanctifie my heart and lips, that I may ask those things, which are most agreeable to thy holy will.

Let the words of my mouth, and the Meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.

O let me hear thy loving kindness betimes in the morning, for in thee is my trust : Shew thou me the way that I should walk in, for I lift up my Soul unto thee.

O hearken to the voice of my calling, my King, and my God ; for unto thee will I make my Prayer.

My voice shalt thou hear betimes, O Lord, early in the morning will I direct my prayer unto thee, and will look up.

But make me to remember, that thou art God, and hast no pleasure in wickedness, neither shall any evil dwell with thee.

OUT

a Holy Life.

Our Father which art, &c.

O Lord open thou my lips,
And my mouth shall shew forth thy
praise.

A Morning Prayer.

Blessed be thy Holy Name, O Lord,
who hast shewed me the light of thy
countenance, and hast delivered me from
the darkness and dangers of this night, and
refreshed me with quiet sleep, and raised
me up again, as it were from the Grave,
and restored me to life, and the joyful
light of another day.

Give me grace to make it a resurrection
to newness of life also, that I may spend
this day, and all that thou shalt yet be
pleased to add to it, in thy service, to the
Glory of thy Name, and the good of my
own Soul.

O Lord blot out, as a night mist, mine
iniquities; and scatter my sins as a morning
Cloud. Grant that I may become a Child
of light, and of the day; that I may walk so-
berly chastely, and honestly, as in the day.
Open thou my eyes that I may see; incline
my heart that I may effect, and order
my steps that I may walk, and run in the
way of thy Commandments; keep me in
all my ways, and defend me from all the
B 3 dangers

dangers and evils of this day : O Lord preserve my going out and coming in, from this time forth for evermore.

Hold me fast, and keep me close by thee : Guide me with thy hand : Uphold me when I am falling : Lift me up when I am down : Reduce me when I go astray, and hedge in my way, that I find not the path to follow after vanity.

And now, O Lord, I offer up my self a living Sacrifice unto thee ; beseeching thee mercifully and graciously to receive me. Cleanse me from my pollutions, heal all my infirmities, and sanctifie all the powers and faculties of my soul and body to thy service this day ; that in all my thoughts, words and Works, I may always have an eye to that supream end of my Creation, and so order the whole course of my life, that I may be always ready and prepared for death, and that severe account, which I must one day make unto thee, that so I may do it with joy and not with sorrow, and receive that Crown, which thou hast promised to them that persevere unto the end.

Grant me, gracious Lord, this day modesty in my countenance, gravity in my behaviour, deliberation in my speech, holiness in my thoughts, and righteousness
in

in all my actions. Let thy mercy cleanse me from my sins, and let thy Grace bring forth in me the fruits of everlasting Life.

Give me a waking Spirit, and a diligent Soul, that I may seek to know thy Will, and when I know it truly, may perform it faithfully, to the Honour and Glory of thy ever Blessed Name, *Amen.*

A devout Prayer fervently aspiring after the joys of Heaven: In the Morning.

O Heavenly King, and Lord of Lords, how Glorious is the Throne wherein thou sittest? O heavenly *Jerusalem*, of thee what is written? What is spoken? What is believed? In thee is that good, that joy, that eye hath not seen, ear hath not heard, nor the heart of man cannot comprehend.

There is health without infirmity, liberty without Bondage, Beauty without Deformity; Immorality without corruption; abundance without necessity, quietness without vexation; security without fear; knowledge without error; fulness without loathsomeness, and joy without heaviness: and there is everlasting day, and all of one Spirit: there is certain security, and secure eternity.

B 4 *Arise*

Preparations to

Arise up therefore, O my Soul, and advance thy self on high, leave all earthly cares and affairs here beneath, and fly up with the Wings of thy spirit, unto that most excellent noble Land of Promise, and the end of all our desires : After thee have I a long time sighed and mourned, and still do daily sigh and mourn, O that I were delivered from the prison of this frail and miserable Life, where I do nothing but daily offend thee : O Lord that I were admitted to that most happy and immortal life, where I might fully enjoy thee, and amongst all thine elect eternally laud thee : O my sweet Lord ! When shall that desired day be ? when shall it be said unto me, Enter into the joys of thy Lord ? O how long is the time of my peregrination prolonged ? O Lord, I desire to be dissolved, and be with thee. Grant this, O Father, through *Jesus Christ* our Lord and Saviour, *Amen.*

A Prayer to God for his Holy Spirit and Grace to pray effectually.

ETernal and most merciful Father, we know not of our selves, neither can we easily understand what, or how we should pray as we ought. But

But thou art able to do exceeding above all that we can ask or think. Give us the Spirit, O Lord, to help our infirmities, which maketh request for us unto thee, with sighs which cannot be expressed. I lift up mine eyes to thee that dwellest in the Heavens. Stir up my heart and mind, O Lord, come unto me, O Spirit of God, that I may come unto thee with heart and soul, not with mouth and lips only. Give us thy Grace, that we may call upon thee as true Worshippers in Spirit and truth, with the inward intention, without hypocrisie and ambition. Grant that I ask nothing of thee but that which may agree to thy holy will, to thy praise and Glory, and to the health of my Soul. Inspire me also with assured hope to obtain these things, when I shall ask of thy merciful goodnes with a strong and sure faith. Neither let my prayers, O Lord, prescribe the time when and how they should be fulfilled. But let me submit my self to thy holy will in all things with hope, patience and humility of heart, that I may pray at all times, Thy will be done in Earth, O Lord, as it is in Heaven.

I will wait patiently, O Lord, for thee, that you may incline unto me, and hear my Prayer. Grant us also thy Grace, that we present not our Supplication before thee

for our own righteousness, but for thy great tender mercies, and in the name of thy Son Jesus Christ. In his name, through Faith, we come to the throne of thy Grace, and receiving the Spirit of adoption, we cry *Abba*, Father. Grant this through Jesus Christ our Lord, who is also at thy right hand, and maketh request for us, to whom with thee, and the Holy Spirit, be all **Laud**, and **Glory**, *Amen*.

A Prayer to be used at any time by one alone.

O Lord Jesus, I give thee my Body, my Soul, my substance, my fame, my liberty, and my life; dispose of me and all that is mine, as it seemeth best to thee, and to the Glory of thy blessed Name. I am not now mine but thine, therefore claim me as thy right, and love me as thy Child, and keep me as thy charge, and defend me against those that would deal injuriously with me.

Grant me, O gracious Lord, in what lawful undertaking soever, a pure intention of Heart, and a stedfast regard of thy Glory: Let Christ be my pattern; thy Word my rule, and thy Spirit my guide in all that I do. Possess (I beseech thee) and ravish

with my mind continually with thy Love, and let my delight always be, to be embraced in the Arms of thy protection. My Lord, my God, I beseech thee to give me patience in troubles, humility in comforts, constancy in temptation, and victory over all my Ghostly Enemies. Grant me sorrow for all my Sins, thankfulness for thy Benefits, fear of thy Judgments, love of thy Mercies, and mindfulness of thy presence: For overmore make me observant of my Superiours, courteous to my inferiours, friendly to my Equals, loving to my friends, and charitable to my Enemies; make me ready to pleasure all, and loath to offend any. Give me chasteness in my affections, modesty in my countenance, gravity in my behaviour, deliberation in my speech, Holiness in my thoughts, and Righteousness in all my ways. Let thy Mercy through Christ cleanse me from the guilt of my transgressions, and let thy Grace bring forth in me the fruits of Everlasting life.

Lord let me be obedient without arguing, humble without feigning, patient without grudging, pure without corruption, sober without dulness, fearing thee without desperation, and trusting in thee without presumption. Let me be joyfull for nothing but that which pleaseth thee,

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nor sorrowful for any thing but that which doth displease thee. Let my labour be my delight which is for thee. Give me an awaking Spirit and a diligent Soul, that I may seek to know thy will, and when I know it truly, I may perform it faithfully, to the honour and glory of thy ever blessed Name; for these and for all other needful Mercies, for which thou, O God, wouldst have me to pray, or to praise thee, I continue to say as Christ our Lord hath taught us, *Our Father which, &c.*

The daily Examination of our Conscience.

O My Soul:

1. **H**Ast thou given God thanks for the Benefits [*which*] thou hast received
2. Hast thou prayed for [*the assistance of*] Gods Grace, that thou mayst know thy sins and cast them out.
3. Hast thou call'd thy self to [*an*] account for the sins thou hast committed this present day, by thought, word and deed, in every hour since thou hast been awake?
4. Hast thou begg'd pardon for thy offences, and [*hast thou*] purpos'd through Gods Grace to amend [*them*,] Blessed be the holy and undivided Trinity now and or ever, world without end, *Amen.* A

A Prayer against Despair.

MANY say to my Soul, there is no help for him in his God. But thou Lord art my maintenance, my Glory, and the holder up of my head. O my God, depart not from me in the time of my need, but defend thou me till the storm be overpast, *Amen.*

Note, That one alone may say, we, and our, and us, as usually in the Lords Prayer, because of the Communion of Saints, so that any Prayer may be used in a Family only to add we for I.

A Morning Prayer, on the Week Days you may pray by your self thus.

O Most gracious God, and merciful Father, I thine unworthy Servant do here acknowledge, that as I was born in sin, so I have lived in iniquity, and broken thy Righteous Laws in thought, word and deed, following too much the desires of my own will, and not caring, as I ought, to be governed by thy holy Word
and

and Spirit ; * and am ** Here thou mayest therefore liable to all confess to God those shame and misery both in sins thou art most guilty of.* this life and that which is

to come : But O Heavenly Father, I beseech thee for the Merits of thy dear Son to forgive me all my sins, and not to inflict that punishment which is due unto me for them. And send thy holy Spirit into my heart, which may assure me, that thou lovest me with an unchangeable Love. And let the same, thy good Spirit, lead me in the ways of Truth and Righteousness, and Crucifie in me more and more all worldly and Carnal Lusts, ** Here beg strength* * And here, O Lord, from *against those sins* the bottom of my heart, *thou art especially* I thank thee for all thy *in danger of*

Blessings bestowed upon my Soul, or Body. || (Particularly for any *|| Here praise God* measure of refreshment *gi- for special blessings* ven unto me the Night past, *concerning thy self* and that thou hast brought me *or others.*

safe to the Light of * Or (Particularly for the another Day. * (O mercies of the day past Lord, I pray thee, *and it will be a Prayer* continue to be graci- *for the Evening.*

ous unto me, let thy fear be always before my eyes, and thy Grace so rule in my heart, that whatever I shall think, speak,
or

or do, may tend to thy Glory, the good of others, and the peace of my own Conscience. I now recommend my self, and all my concerns together with all near Relations, and those that belong unto me, to thy merciful direction and protection, intreating thee to keep us from all evil, and to give a blessing to all our honest and lawful Endeavours, and to make all thy Providences towards us to work together for our good.

Bless, O Lord, the Kings Majesty, and all the Royal Family, with all inferiour Magistrates under him: Bless the Bishops and Pastors of the Church, Comfort all that are sick and comfortless. And, O Lord, keep me in a continual readiness by faith and repentance for my last end, that whether I live or die, I may be thine, accepted of thee, through Christ Jesus my only Saviour, in whose prevailing Name I sue for these and all other needful Graces and Mercies, and continue to pray unto thee, as he himself hath taught me, saying, *Our Father, &c.*

A Prayer to obtain a blessed End.

O Blessed Jesus, Well-spring of pity, and Fountain of endless mercy, I humbly beseech thee, to give me Grace so to spend this my transitory Life, in vertuous and godly exercises, that when the day of my death, shall come, though I feel pain in my Body, yet I may feel Comfort in my Soul: And with faithful hope of thy Mercy, in due Love towards thee, and Charity towards the World, I may through thy Grace depart hence out of this Vale of Misery, and haste me to that Glorious Country, wherein thou hast bought us an inheritance for ever, with thy most precious blood, O Jesus, *Amen.*

Rules to be observed in the Evening.

1. **A**S you began, so end the day with God, in thanks and praise, that he hath graciously preserved you hitherto; and in prayer to him that he will vouchsafe still to continue his mercy and protection to you.

2. When darkness draweth near, we beseech

beseech his Divine Majesty to gather unto him our hearts, oppressed with sin, and distracted by so great diversity of actions; to cleanse them, and to direct them in the way of Eternity; that when we shall be deprived of this Temporal light, we may make a sweet retreat into the bosom of God, who is the fountain of intellectual light; and that having finished our life, as we have ended this present day, we may receive the price of Beatitude.

3. The Evening of the day is now come upon you, and for ought you know, the end of your life may be as nigh at hand, when you shall be called to an account how you have spent your time here; begin therefore with your self before hand. Thus when you have done with the World, and all business and Company, and are retired to your privacy and quiet, sit down and call your self to a strict account how you have spent this day? what you have done, what you have left undone? what good you have neglected? what evil you have committed? Where you perceive you have done well, give thanks to God, and ascribe it, and all the honour of it to him alone, who hath enabled you to perform it, working in you both to Will and to do. And where you have omitted your duty,
or

or otherwise done ill, confess and humble your self before him; and earnestly desire pardon and reconciliation. If you have wronged or offended any one this day, desire God to forgive you, and resolve to make satisfaction: If any one have wronged or offended you, freely forgive them, and desire God to confirm your pardon by adding his. For, how can he sleep at quiet that is not at peace with God, and in Charity with the World? And consider, that if this be done constantly and sincerely every night, whensoever it shall please God to call you to judgment, you will have but one day to answer for.

The Son of man cometh as a thief in the Night, at an hour when you are not aware; be careful that he may find you watching, and imployed about his Service, for, *Blessed is that servant, whom his Lord when he cometh shall find so doing.*

This is the time which I will present my self, (which is my reasonable service) a living Sacrifice, Holy, acceptable to God: I owe him my being, actions, and possessions, and if they be but such, as may please my Lord and Master, I shall think my self a happy Tenant and Servant, but how can I be such, that am a sinner? and how can my actions please him, being vicious? I know
how

how to present him both with his approbation. I will wash my soul, thoughts, affections, words, actions in the blood of his Son, believing it was shed for me. Then covering my whole person with his Sons Holiness, I will thus speak to him.

A Prayer for the Evening.

IN the Night I lift up my hands towards thy Sanctuary, and bless thy Name.

The Lord hath granted his loving Kindness in the day time, and in the Night-season also will I sing of him, and make my Prayer unto the God of my Life.

As long as I live will I magnifie thee in this manner, and lift up my hands in thy Name.

Let my Prayer be set forth in thy sight as the incense, and let the lifting up of my Hands be an Evening Sacrifice.

O Lord, open thou my lips,
And my mouth shall shew forth thy praise.

O Lord, my God, my Father, and my Saviour, for as much as thou hast granted me thy Grace to come to the end of this day, and hast created the Night for rest: I casting my self most humbly down

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down before thy holy Majesty, beseech thee most heartily to shew me this goodness to the residue of thine infinite benefits, that I may so rest this night, to the comfort and refreshment of my infirmity, as my heart may still be lift up unto thee, and my Soul have her spiritual rest as well as the body taketh his. Let not my sleep be too excessively, but only to suffice the necessity of my Nature, that I may be the better disposed to thy service to morrow. Preserve me also from all uncleanness both of Body and Soul, keeping me from all temptations of the Enemy, and from all dangers that may befall me, and because I have not passed this day without offending thee after divers sorts and manners. * *Here name thy sins.* * Like as now

in the absence of the Sun, thou sendest darkness to cover all things, so also vouchsafe to wipe out all mine offences by thine infinite Mercy, so as they may never come to a reckoning before thy judgment seat.

All which things I ask, and crave of thee, in the name, and for the sake of thine only Son, my Lord and Saviour Jesus Christ, according to the rule which he hath given us to pray by saying,

Our Father which art, &c.

A Prayer when we be ready to sleep.

O Lord, when the day is ended, we give our selves to rest in the Night; so when this Life is ended, we rest in death. Nothing resembleth our life more than the day, nor death more than sleep, nor the Grave more than the Bed. Take me into thy protection, O Lord Jesus Christ our defender; and grant that while my body sleepeth my Soul may awake in thee, and chearfully, and joyfully behold the happy and gladsome heavenly life, wherein thou art Sovereign with thy Father and the Holy Ghost; and the Angels, and holy Souls of Men are most blessed fellow Citizens for ever and ever, *Amen.*

A Prayer for Union amongst our Selves for a Family.

Blessed Jesus, our Saviour and our Peace; who didst shed thy precious Blood upon the Cross, that thou might'st abollish and destroy all Enmity among men: And reconcile them in one body to God, look down in much Pity and Compassion upon this

this distressed Church and Nation ; Whose bleeding wounds, occasion'd by the lamentable divisions that are among us, cry aloud for thy speedy help and saving Relief. Stir up, we beseech thee, every Soul of us, carefully (as becomes sincere Christians) to root out of our hearts all pride and vain-glory, all wrath, and bitterness, all Hatred, and Malice, and Desire of Revenge, and whatsoever it is, that may any way exasperate our minds, or hinder us from discerning the things that belong unto our peace ; And by the power of thy holy spirit of peace, dispose all our hearts to such meekness of Wisdom, and lowliness of mind, such calm, and deliberate long suffering, and forbearance of one another in love, with such due esteem of those, whom thou hast set over us to watch for our Souls, as may turn the hearts of the Fathers to the Children, and the hearts of the Children to the Fathers, that so we may become a ready people, prepar'd to live in peace, and the God of peace may be with us. To this end, give us all Grace, O Lord, seriously to lay to heart, not only the great Dangers we are in at present by these our unhappy Divisions ; but also the great obligations to this Godly Union, and Concord, which lie upon us ; that as there is
but

but one Body, and one Spirit, and one Hope of our Callings; one Lord, one Faith, one Baptism, one God, and Father of all: so we may henceforth be all of one heart, and of one Soul, closely united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind, and one Mouth glorifie thee, O Lord, the Prince of Peace, who with thy blessed Father in the Unity of the holy Spirit, livest, and reignest, ever one God World without end, *Amen.*

A Morning Prayer for the Lords Day in a Family.

PRaised be thy holy Name, O God, for all thy favours and benefits bestowed upon us from time to time concerning this or a better life. Blessed be thy Goodness for the mercies of the last night, and this morning; that thou hast brought us to the beginning of another Christian Sabbath. Oh let not our former unfruitfulness hinder thy present Blessing and assistance in what we have to do; but do thou, we pray thee in Christ Jesus, pardon and amend us both at once. And help us now so to remember and esteem this thy day, as to lay aside all secular

secular businesses and diversions, and to apply our selves to all those private and public duties, which concern the Sanctification thereof; not doing after our own ways, nor speaking our own words; spending the whole day in works of Religion, Necessity, and Mercy.

Be graciously present with all those Assemblies of thy Saints, which do on this day meet together for thy worship and service: More especially be pleased to direct and assist the Minister to whose charge we belong; that he may speak to the Consciences and Conditions of this People: And do thou remove from us all irreverence, distraction, dulness, prejudice, unbelief in hearing of thy word, that having the same accompanied by the power of thy Spirit, it may be effectual for the further enlightning of our minds, the quickning of our affections, the bettering of our Hearts, and the amendment of our Lives. And let us think we have done nothing in hearing, reading, praying, receiving, singing of Psalms, conferring, meditating, till in all we have glorified thee our Creator, Redeemer, and Sanctifier, till our Souls be brought something nearer unto Heaven, and unto thy self: And all we beg upon the account of Christ; saying further as he hath taught us. *Our Father, &c.* A

A Prayer for Sunday Night.

O Lord most High, the Holy One, who inhabitest Eternity, who only hatt immortality, art most blessed in thy own incomprehensible Perfections, we can do no less than offer up again our souls and bodies to thee, to be ordered and governed by thy blessed will, and not our own: That so we may be every day more prepared for that happy state, and draw nearer and nearer, in the disposition and temper of our Spirits, to that immortal blessedness. O God, purifie our minds and thoughts more perfectly, that we may never conceive amiss of thee; that we may entirely love thee; and rejoyce in being beloved by thee, and humbly confide in thee, and absolutely resign our selves to thee, and be filled with constant devotion towards thee, Our Almighty Creator, and most merciful Redeemer. O that we may never degenerate into a base and unworthy love of any thing here below; nor be oppressed with the burden of the cares of this life; nor sink under the weight of an affliction, nor be vainly puffed up with the greatest fulness of earthly good, if thou art pleased

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to bestow them on us. But assist us with thy grace, to abhor that which is evil, and cleave to that which is good: Dispose us to a discreet and temperate use of all the pleasures of this world. Endue us with true modesty and humility of Spirit, that we may not think of our selves more highly than we ought to think; but think soberly according to the measure, which thou hast dealt unto us. Keep us from being wise in our own conceits; and enable us so to order our selves, that our moderation may be known unto all men. Make us kindly affectioned one to another in brotherly love; to delight in doing good; to shew all meekness to all men; to render to all their dues; Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour, and to owe no man any thing, but to love one another. Make us so happy, that we may be able to love our enemies, to bless those that curse us, to do good to them that hate us, to rejoyce with them that do rejoyce, and weep with them that weep. Compose our spirits to a quiet and steady dependence on thy good providence; that we may not take too much thought for our life, nor be careful for any thing, but by Prayer and Supplication with Thanksgiv-
ing

ing still make known our requests to thee our God : And help us to pray always and not faint : In every thing to give thanks, and to learn in whatsoever state we are, therewith to be content : That we feeling the joys of uprightness, our Religion may be the greatest comfort and pleasure to us, and we our selves an Ornament to our Religion.

Bless these Kingdoms wherein we live ; and as thou hast long continued to us the knowledge of thy truth, so give us Grace to bring forth fruit becoming the Gospel ; that thou mayest not cut us down as barren Trees, which cumber the ground.

O Lord save the King, preserve his life from his Enemies, and let his days be many, and establish his Throne in righteousness, that we may live and see many happy days under his Government. Prosper the Pious endeavours of all those, that faithfully feed and instruct thy People, and increase the number of them. O that the seed which hath been sown this day, may take deep root in all our hearts, and bring forth fruit abundantly : That being not forgetful hearers, but doers of thy Word, we may be all blessed in our deed. Help us in all the Week following, to set a Watch before our mouths ; and to keep the door of our Lips ;

preserve us that our hearts incline not to any evil thing, to practice wicked Works with men that work iniquity : But we may be always followers of that which is good, and as we have received how we ought to walk and please thee our God, so we may abound more and more.

Protect us, we beseech thee, and all our friends every where, this Night grant us quiet and undisturbed rest and sleep ; and awaken in the Morning these good thoughts and desires again in our hearts ; that the words of our Saviour may abide in us, and we in him ; till we come to endless Life together with him ; by whom we are encouraged thus to address our selves unto thee, and to continue to pray, as he hath taught us in his holy Gospel, saying,

Our Father, which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily Bread, and forgive us our Trespases, as we forgive them that Trespas against us. And lead us not into Temptation ; but deliver us from Evil. For thine is the Kingdom, and the Power and the Glory, for ever and ever. Amen.

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The Grace of our Lord Jesus Christ, and the Love of God, and the fellowship of the Holy Ghost, be with us all evermore, Amen.

A Prayer for one that is Sick in a Family.

O Sovereign Lord of Life and Death! by whose providence, one of thy Servants amongst us lies now dangerously sick; and summons the utmost of our Charity in his [*er her*] assistance. Hear, we beseech thee, our humble supplications for him, that if possible, this sickness may only be for thy greater glory, and if he recover his health, he may be the better instructed by this thy discipline, duly to value and use it to a better end; or if there be no Reprieve, but it must be to death, O Lord, grant that he may be strengthened by thy Grace, to bear the approaches to his dissolution, however painful; and even yielding up his Soul it self, when thou pleasest, with that courage and constancy as becomes a hopeful Christian. That we may, like the good Samaritan, each cheerfully perform the duty of a true Neighbour to him, according to his condition not declining any cost or pains towards the

relief of his Body, much less any means in our power towards the good of his Soul: But grant that wisely improving this fit opportunity of exercising our right judgments, both in Discourse and practice with him, we may sink them deeper into our selves, and thereby be stronger dispos'd to pass fearless through the same rough way to Immortality; through our Lord Jesus Christ thy Son, and our Saviour, *Amen.*

A Prayer for one that is recover'd in a Family.

O God, whose mighty hand dispences sickness and health, leads down to the grave, and brings back again; accept, we beseech thee, of our humble Thanksgiving, for restoring thy Servant and turning his [*her*] late dangerous Sickness in a Discipline of improvement: Accept our earnest prayer, that it may breed a deep sense in him how unsteady our sojourning condition is in this World, that the lease of our lives is only at the will of thee, our Lord, whose seeming to continue it is no security for a day longer; that yet this is all the time we can have to stock our selves

selves for Eternity; that at best, he must come to the same pass again, the same short step into his future state: O God, make, therefore, the thoughts he had in his sickness, govern him now in his health, and the importance and difficulty he found then, wholly to clear his Soul of this World, and dispose it to an immediate fitness for sure Bliss; provoke him now to pursue close that one necessary Work. Vouchsafe us all thy Grace to feel in his, our own case, and learn by his example what equally concerns us all, in health to prepare for sickness, and by sickness for Eternal health; through our Lord Jesus Christ thy Son and our Saviour, Amen.

Let all that are about to enter into the state of Marriage, pray to God for a Blessing in this form or some other. For how many are unhappy for want of God's Blessing.

A Prayer when there are any thoughts of changing their Condition, and deliberations about entering into the state of Marriage.

O Most merciful God, whose mercies are as high as the Heavens, as many as the moments of Eternity; thou hast

opened thy hand wide to me with thy blessings, and the sweet effects of thy loving kindness; thou art pitiful as a Father, tender as a Mother, careful as a Guardian, and exceeding merciful to all them that fear thee. I commend my self more especially at this time, to thy gracious protection, guidance and blessing: Give thy holy Angels a special charge of me. Let thy blessed Spirit powerfully assist me. Incline me alway to adorn my self in modest apparel, with shamefastness, and sobriety, studying rather to approve my self to thee in good works, than to appear beautiful before men, so that I may not follow the enticements of any fading and perishing good: But cleave to that which is unchangeable and never dies: Favour, thou hast taught me, is deceitful, and beauty is vain: But one that feareth the Lord, shall be praised. O possess my heart with an Holy fear of thee that nothing may appear so amiable in mine eyes, as true Religion, Piety, and Vertue; and with the beauties of Sobriety, Meekness, Mercifulness, Humility, and all those things which are in the Image of thy goodness, that being inclined by these in my choice, I may find a fit person to be the guide of my youth, *[or an help meet for me*

me] the delight of mine eyes; in whose Society I may enjoy a constant relief, ease, and pleasure, and be set forward thereby in the way to Heaven. O let not any person ever have cause to accuse their relation to me, for betraying them to Sin here, or misery hereafter; but grant that all that may be under my care or power, may receive such wholesom influence from me, as may nourish all Christian practice among them; and Lord, grant that my example may be such to all, that I never prove to any an occasion of falling: Let me never contribute to that power and empire, which Vice has gotten in the World, but with a steady courage to oppose all impiety, how customary or successful soever.

Assist me, I beseech thee, in all my deliberations about this change, that I may soberly weigh every thing which is offered to my thoughts, and after all the dangers which by thy goodness I have escaped, I may not be so unhappy now, as to fall into the saddest of all, by the strength of fancy, by rashness and unadvisedness of mind, or the violence and unruliness of any passion; but may dispose of my affections to a person worthy of them. Help me, blessed Lord, to

make so wise a choice, that I may never repent of it afterward.

Let me think nothing honourable, but what bears thy stamp and impress on it, but engage, and animate, and inflame my benum'd breast, to the more eager and vigorous endeavour of recovering discountenanc'd Vertue to some esteem and reputation among men. O pardon the vanity, the follies, the errors, the miscarriages of my younger, and riper years, and punish them not upon me with these extream troubles, disquiets, and dissatisfactions which may, or might happen to me in the changing of my condition of Life, furnish me with suitable abilities for the place that thou shalt be pleased to set me in. Make me a Teacher, and an example of well doing, give me a right Judgment in all things, and a perfect Command over my Passions and affections; that I may not be amazed at trifles, nor discompos'd at every Contrariety of accidents, and disappointments, nor passionate for the things of this World, nor discontented if thou should'st smite me in any part; nor suffer any indecency, or Violent transport; but may pass through all the accidents of my Life, with meekness and a sober Spirit, Patience and
Charity,

Charity, Prudence and Holiness; and with an even mind to do my Duty in all things, comply with every variety of thy providence; in particular, in this new Choice I am now about.

Direct and govern likewise the minds and hearts of all those [*Parents or Friends*] that transact any thing on my behalf, that they may have a respect chiefly to those things which endure for ever, and settle me there where I may most glorifie thee, and do most good, and encrease in Wisdom and Vertue, and live in peace, cheerfulness, and contentment, to the end of my days. Support and refresh me, O Lord, when all the comforts of this Life fail, and when the years are come wherein I have no pleasure in them, my Soul may be still magnifying of thee, and my flesh also may rest in hope, when this crazy, Earthly Tabernacle is dissolved, let me have a building of God, an house not made with hands, Eternal in the Heavens; through Jesus Christ, in whose Holy Name and Words, I conclude my imperfect Prayers, saying,

Our Father, &c.

*A Devout Prayer, that we may truly conform
to the Will of God.*

GRant me, most merciful God, fervently to desire such things as may be most acceptable and pleasing unto thee, with Wisdom to search after them, not to be deceived in the knowledge of them, and unfeignedly to accomplish the doing of them, to the praise and Glory of thy holy name. Direct so my life, and grant, that I may both have knowledge, Will, and power to do that which thou requirest I should do, in such sort as is most expedient for my Soul. Let my way unto thee, O Lord, be sure, strait and perfect, that I may neither faint nor fall from thee, either through adversity, or prosperity, that I be not puffed up in pride through the one, nor yet driven down into despair through the other: But that I may for the one give thanks, and in the other be armed with patience.

Also that I may rejoyce in nothing but in that which might allure me unto thee: Not sorrow ought, but that which doth withdraw me from thee: That I desire to please, or displease none but thee, and for thee

thee: That all transitory things may for thy sake, O Lord, be of no reputation with me, and that I may have no rejoicing besides thee, let all labour delight me, that is taken for thee, and all ease be unpleasant that is without thee. Make me to lift up my heart often unto thee, and when I fall from thee, grant me to call it sorrowfully to mind, with full purpose of amendment: Grant me that I may be obedient without repining, or giving of froward Language, and poor without falling from thee, patient without murmuring or grudging, pure and clean, without defiling or corruption; Make me also lowly without counterfeiting: Merry without looseness: Sad without lumpishness: Sober without dulness: Nimble and quick without lightness of behaviour: True without doubleness: Fearing thee, but not to despair: To do good works, not to presume to merit by them.

Grant me most loving Lord, and my God, that my heart may always so walk unto thee, that no vainly wordly thoughts withdraw me from thee: Give me that constancy that no evil affection or wicked suggestion do pluck me away from thee; and a heart so stable, that no troubles may overcome me; so free from vice, that sin
may

Preparations to
may challenge nothing in me.

Grant me, O my Lord God, understanding to know thee, diligence to seek thee, wisdom to find thee: And finally, through hope, to see thee in the world to come, and to be partaker of the reward of thy heavenly joy, through the precious blood of that immaculate Lamb, our only Saviour Jesus Christ, to whom with the Father and the Holy Ghost, three persons and one God, be all Honour and Glory; world without end: *Amen.*

OF P R A Y E R.

AS Religion is the Life of the Soul, so Prayer is the Soul of Religion, and the Breath by which it lives and moves, without which it is stifled up and dies.

It is a piece of Service, as most acceptable to God, so most usual to us; for as in it we make our daily acknowledgment, and do homage as it were in the great King, so in it we have continual access into.

into his High Court to offer up our Petitions to him, to make known our wants, and implore his gracious relief (for) he hath shewed thee, O Man, what is good ; and what doth the Lord require of thee, *But to do Justly, and to love Mercy, and to walk Humbly with thy God.*

The several Sorts or Parts of Prayer are by the Apostle reduced to these four Heads.

Supplication.
Prayer.
Intercession.
Thanksgiving.

1. Supplication is the confessing of sins, and imploring pardon, and reconciliation with God.

2. Prayer is the petitioning for supply of all goods things, Spiritual and Temporal, which we have need or use of, for our Souls or Bodies.

3. Intercession is the praying for others, as well as our selves , extending to all sorts and states of men in the World.

4. Thanksgiving is the returning of praise to God for all his Mercies and Blessings bestowed on us.

Therefore ,

1. In this as in all other things, before you begin, sit down, and consider with your self what you are about to do, and resolve

resolve, that to make any address to God, without a resolution, at least, to set your self heartily to his service, is not only fruitless but hurtful, and that which will turn your very Prayer into sin, for to hope for any favour at his hands, and yet continue in your sinful course, is to make him such an one as your self. Remember your own meanness, and the Majesty of him to whom you speak, that he is the great King sitting in Heaven, and you a poor Worm creeping on the Earth, consider how unworthy you are to receive the least favour from him, whom you have so often and so highly provoked in despite of his continual Mercies to you. Consider how great a favour and benefit you enjoy in this liberty of approaching and speaking to God. Be sober and moderate in your Petitions, regulating and submitting your desires, both for the Matter, and Manner, and Measure, and Season to his Wisdom and Will. Remember that he is a Spirit, and sees into the heart, and therefore not only your words and behaviour, but also your thoughts and imaginations must be such as may not offend his pure eyes. Let your praying be rather frequent than long, that the tediousness of many words may not weary and dull the Devotion of your mind,

mind. Recollect and take up your thoughts from the World and worldly things, that they may be wholly intent upon the business you are about.

And this you may do by a short Meditation before Prayers in the Morning, or at any other time.

Before thou prayest, prepare thy self, and be not as one that tempts the Lord. *Ecclus. 18. 23.* And let first preparation be made in the heart, that thou mayest (with those in *Jer.*) *Lift up thy Heart together with thy Hand to God in the Heavens:* For Prayer is too great a business to be committed only to the Tongue: Nor can we expect, that he which calls for the heart, and directs us to seek him *with all the heart and with all the Soul*, will be any thing moved with the sound of our Lips, when the heart is silent; or that he will be found of those that seek him carelessly. Such as those in *Isa. 29.* *That draw nigh to God with their Mouths, and Honour him with their Lips, but their Heart is far from him,* of whom our Saviour saith, that they Worship him in vain.

What saith the Royal Prophet, that had best skill in Praying, *If I incline to wickedness with my heart, the Lord will not hear me,* *Psal. 66. 16.* And the reason of it we may

may have in his own words elsewhere, *for the eyes of the Lord are over the Righteous, and his Ears are open unto their Prayers. But the face of the Lord is against them that do evil.*

The wisest of Kings doth but comment upon those his Fathers Words, when he tells us, that *a good man obtains favour of the Lord, but the Prayer of the Wicked is an abomination to the Lord, but he that sets himself to serve the Lord, shall be accepted with Favour, and his Prayers shall reach the Clouds. And the Prophet Micah out of the highest Oracle, (Mica. 66. v. 8.) He has shewed thee, O Man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.*

He that, in his own opinion of himself, placeth himself lowest, as a Worm and no man; he that descends so far into the thoughts of his own vileness, that he sees his Soul ready to cleave to the dust, and his body so despicable, that he thinks it worthy to be trode upon; His petition is not unlikely to be look'd upon in the first place, and himself preferred before all those, that expected to have an Answer before him, I lay not this without some reason, for then we have the best foundation to
build

build high, when we are at the bottom of Humility. And if we will hear what God himself saith of this kind of address to him we will easily believe, that as he *which exalts himself will be abased*, (according to the degree of his self exaltation) so he that *humbls himself will be exalted*, according to the measure of his humiliation. So far shall we be from doubting, that when we are most out of conceit with our own valuations God respects us most, when we are placed by our selves so low that we think, we cannot go lower, so nothing is so sure, as that we shall rise.

To learn this excellent Lesson, shall we be taught by God himself, and hear how he expresseth it in his holy Word? Upon whom shall I look, but upon him that is of a contrite Spirit, and trembles at my word. A troubled Spirit is a Sacrifice to God, a broken and contrite heart he will not despise. The Lord is nigh unto them, that are of a contrite heart, and will save such as be of an humble spirit, Psal. 34. 17.

King Hezekiah found this true, as well as David, in that ready answer from God, I have heard thy prayers, I have seen thy tears. So did Daniel, in the Angels report, that from the first day, that he set his heart to understand and chasten himself before God

his

his words were heard. And so will all others that make tryal of Gods infinite mercy.

But beside that sad way of Humiliation we have another more chearful way of promoting our Prayers. We may take it from holy *David*, a man after Gods own heart, that had made great use of it.

How dear and sweet the very mention of God, or his holy Word, or any thing of his way to *Davids* tongue, and heart he hath sufficiently expressed in many Psalms, especially in the 119. and 145. the latter so highly esteemed by the Jews, that *R. Kimchi* tells us, the *Rabbines* had a saying, *that who-soever heartily recited the 145. Psal. thrice a day, needed not doubt of his eternal felicity.* As if they thought it the best Psalm to increase the Love of God in us, and so to fit us for the Beatifical Vision, and the heavenly Quire above. Psal. 37. 4. *Delight thy self in the Lord, and he will give thee thy hearts desire.* Which is made good in another Psalm that speaks in the person of God. *Because he hath set his love upon me, therefore will I deliver him. He shall call upon me and I will hear him.*

Now though this be the reward of Divine Love, yet it were a shame that we should need much to be incited to it, to
love

love him whose creatures we are, and on whose mercy and goodness depends all our felicity.

Rules of Directions for our Preparation to a Holy Life.

IN the Duties of Gods Worship, affect thy Soul with a rais'd apprehension of Gods Sacred presence, and an awful fear of his Divine Majesty; so mighty in power, so excellent in purity, his perfections infinite, his presence glorious: For this, this is the main reason why the Elect Angels and blessed Saints are so fixt in their thoughts, so intent in their service, not liable to any the least wanderings, even because their thoughts, their hearts, their whole selves are concentred in an Heavenly contemplation of the Majesty, Purity, and Holiness of Gods infinite Essence.

Keep thy Faith fixt upon Christs mediation, especially in the close of thy Devotions; beholding his incense when thou offerest thy Sacrifice; and though distractions have drawn thee from thy self, yet let not distrust drive thee from thy Jesus: But remember when vain thoughts have taken off thy

thy minds attention in Gods Service, then to breath forth some secret sighs, and send them up to God as the winged Messengers of thy Souls desire, which shall certainly have their audience and acceptance too at the Throne of Grace, when their access is from the hand of Christ. It may be God suffers thy Thoughts to be loose, that thy faith may be fixt; wherefore, by how much Satan is the more busie to distract thy thoughts, by so much be thou the more zealous to quicken thy Devotions; not being discouraged by any difficulties, from the sincere, though weak performance of thy holy Duties; especially, closing still with an Eye of faith fixt upon Christ in his intercession. And when Satan sees his suggestions help to increase the flame, not put out the fire of thy devout zeal, he will then in policy withdraw the temptation, which in malice he hath continued, to withdraw thee from thy God, thy Jesus, and thy Devotion.

You are no little way on your Journey to a holy Life, when you have gone this path: This good intention, which you take to advance to eternity, will imprint daily in your thoughts an eternal God, an eternal Paradise, an everlasting Hell, an everlasting Life; and if any temporal Pleasure,

or

or opportunity to commit a sin were offered, you would say as *Demosthenes* the Orator did of the beautiful *Lais*, when he was asked an excessive sum of money to behold her, *I will not buy repentance so dear.* I am not so ill a Merchant, as to sell the eternal for the temporal.

Beware of that great subtilty of Satans casting in good thoughts on purpose by that bait to draw us from our present Duties: Thoughts unseasonably offer'd, though ne'r so seemingly holy, are not to be Entertain'd like one out of his way, tho ne'r so swift such are thoughts not sutable and seasonable to the duty in hand, though ne'r so pious and good; they are disorderly, wandering, and destructive; destructive of comfort, if not of grace. For Satans subtilty takes advantage at our Folly: We think, because the thoughts are good, therefore we must not repel them; but when they are entred to divert the heart from the present service, then are vain and vile thoughts too let loose upon the mind, and the Soul becomes surpris'd with amaze of distraction. To instance; Suppose something we have read in a book, or heard of a Sermon, or received by conference, suppose this come into the mind, when busied by prayer; it being some good motion

tion, how does it find a ready acceptance; whereas it is indeed like a person of best repute sent before, to bespeak admision, and procure reception for worse company, after, wherefore, in Prayer or any other holy service, what thoughts are not praying thoughts, helps to devotions, and proper to the present Duty, shut them out of doors; they are not motions from Gods Spirit, but Snares from the evil Spirit; and know them by this, that when we have ended our Prayers, and are ready then to bid them welcome, they are not to be found; they are withdrawn when it is a fit time to give them entertainment. By this it appears, Satan had a design to take off from Duty, rather than the Holy Spirits purpose and intention to affect the mind.

Put thy self in order, as a sure means to regulate thy thoughts in their inordinacy, with *David*, when thou awakest, be still with God; let thy first sight be to Heaven, thy Soul fixt upon God in his Attributes, his Promises, and his Graces: This will season thee for the day, and happily make thy heart taste of the Lords goodness; yea like something solid upon the stomach, which keeps out windiness, such are early thoughts of Holiness to the heart, to keep out vanity.

ty. Besides there is a secret disposition in men, like that sordid superstition in the *Egyptians*, who did Worship that for their God all day, which they first set eye on in the Morning; thus is it with the Idols of mens hearts, commonly that they most dote on, if not adore, which they first entertain into their minds in their Morning Meditations, wherefore there is no surer rule of Godliness, than to begin with God. So let us be watchful to walk with him: And if we keep this watch strict upon our ways, vagrant thoughts will not be so ready to meet, or to follow us, much less to haunt our houses, or keep their randevous in our hearts, if we strictly examine them, and their pass, and finding them idle and unprofitable, we give them their correction, and send them packing; this will weary and wear them away in time, but if thou be remiss and careless, pleasing thy self for the day with vain curiosities, or encumbering thy mind with perplexing cares, no wonder if thy thoughts become loose and licentious, when thou appliest thy self to thy wonted Devotions. Indeed, if we would not have the Birds to flutter about our Sacrifices, we must be careful of this, that we do not disturb their Nests. And thus if

we would not have vain thoughts to crowd in upon our hearts and distract our holy services, we must be sure not to engage our selves too actively in worldly affairs, or too busie prying into curiosities, for it is no wonder, if he, who hath a crowd of worldly business, or nice notions in his head, doth find a crowd of earthly thoughts, and vain imaginations in his prayers. An heart overcharg'd with cares or curiosities, is as unfit for Devotion, as when stufte with surfeiting and drunkenness. Whatsoever is the duty of thy calling, do it with diligence: For surely the main end of God's employing men in Vocations, is to busie their thoughts, which are ever restless and in motion, that they may be innocently entertain'd, finding themselves work in the vacation of their minds from God's holy Worship. Indeed our natures are too weak, to be held always intent upon holy Duties; and therefore God's Worship hath its necessary intermissions, in which intermissions, the works of our Calling are ordain'd for the keeping our minds innocent in their thoughts, and renewed in their vigor for his more holy service. Here then (O thou afflicted Soul!) Who complainest of the secret trouble and vexing importunity of thy vain thoughts,
here

here thou hast thy grounds of Comfort, and Rules of Direction; God gives thee his Spirit of Grace and truth, to order thy practice, and administer thee Consolation, through Jesus Christ our Lord.

*Directions for the Lord's Day to
be Observed.*

Let it always be remembered before it comes, to prepare for it; and when it is come, to keep it Holy. It hath been honoured. 1. By God the Father, forming thereupon the Elements of the World. 2. By God the Son, rising from the Dead, and appearing several times after his Resurrection. 3. By God the Holy Ghost, descending with his Miraculous Gifts and Graces, upon the Apostles and others. 4. By the Christian Church making it the time of her Solemn Assemblies.

Let us not therefore prophane any part of it, but be now as careful for the Welfare of our Souls, as we are upon other days for our bodily sustenance. Except-

ting such time as is for works of absolute necessity, which cannot be done the day before or the day following ; let us with cheerfulness spend it wholly, in private Devotion, and Meditations, but when publick Prayer-time comes on, let us listen to the Bells that invites us to God's House, the place of his special presence. Whither let us not come without due Preparation, in acknowledgment of our offences to God, and amendment of the same, in reconciling our selves charitably to our Neighbours, where displeasure hath been ; in often receiving the Communion of the Body and Blood of Christ ; in visiting of the Poor and Sick, and using all good and sober Conversation. Thus we shall please the Will of God, and conscientiously obey our Civil and Ecclesiastical Governours, who strictly enjoyn the same by their power derived from God. Thus we shall have a more deep and lasting sense of God and Religion imprest upon our hearts, and so live more holily the Week following.

Besides prudent and good men have observed their outward worldly Affairs most prospered that week which they began with a diligent and Religious Observation of the Lord's day. But however that is ;
moit

most certainly, if we duly sanctifie this day of rest here, we shall celebrate an everlasting Rest and Sabbath hereafter. If now we sincerely and willingly joyn with the Congregations of God's people, to Worship him as we ought to do, we shall in due time joyn with the Blessed Company of Saints and Angels above to sing his praises for evermore. *Psal.* 118. 24. and 20. *Psal.* 122. 1. *Revel.* 1. 10. *Acts* 20. 7. 1 *Cor.* 16. 2.

Of the Government of a Family.

THat man hath no little business who hath a Family to Govern; and a good Father, who breedeth his Children well, that they may one day serve God, their King, and Kingdom. A Mother who bringeth up a little *Samuel* for the service of the Tabernacle, A Master and Mistress, who keep their servants in good order, please both God and man. Four things very considerable are here required, Choice, Discretion, Example, En-

retainment. Choice in considering the Number, Quality, Capacity, Faithfulness of those you take into your Service. For the Number it is evident that it ought to be proportionable to your estate and revenues. It is a great folly to make ostentation of many Servants meerly through vanity. A great number of Servants make not a man happy, for there is none a greater Master, or better obeyed, than he that can serve himself; and those men, who are least perplexed with business, are commonly nearest to God. For Quality; Take heed you keep good Servants, or endeavour to make them such. For it is not lawful for you to maintain one who feareth not God: So that your Children may not at the very first be corrupted by his poysonous conversation. For Faithfulness: it is one of the qualities, which the Gospel gives a good Servant: You have reason to require it and discreetly to make tryal of it, not by suspicions and jealousies, which only serve to provoke such as have a disposition to do well. A man is oftentimes made faithful, by being thought faithful; and many through continual fear to be cozened, have taught others to cozen; justifying their deceit by their own distrust, as the *Roman* Philosopher

pher saith; you must allow your Officers or Servants what command and freedom their charges require, not quarrelling with them every minute for trifles; notwithstanding you must carefully reserve the state of your affairs, for your own private knowledge. For it is an equal fault indifferently to trust all, or to distrust all.

When you have met with a good choice, the Government is not hard: For nothing is so easie as to perswade those to good, who have a great desire to put it in execution: First banish Vice and Scandal from your house; let not surfeiting, drunkenness, or excess, know so much as the Gate, let neither unclean speech nor blasphemy be heard in it.

Having exiled Vice, accustom your Family to some devotion, causing them to hear diligently the word of God, inviting them to frequent the Holy Sacrament, according to their Condition, assembling them at Morning and Evening together, if conveniency of place permit, and to see how they are instructed in the Articles of their Religion.

Your example will do more than all your words: For the life of a good Master and Mistress is a perpetual Monitor in a House. Those that seek to gain their

good opinion, desire to be like them, and in endeavouring to be beloved, become good. We live in an age where we have more need of Patterns than Precepts, Servants adhere to the Pillars of the house, as Ivy to great Trees; and in a word, to the commands of great Ones all affections are of Wax, they become so pliable.

Devo-

Devotions,

FOR THE

More Pious Observing.

OF THE

HOLY TIME

OF

LENT.

Devotions,

More Pious Observing.

HOLY TIME

LENT.

DEVOTIONS

FOR

The beginning of the Year.

BUT

Epecially in LENT.

For every day in the Morning.

M^T Soul fleeth unto the Lord before the morning Watch, (I say before the Morning Watch) Psal. 130. 6.

O let me hear thy loving kindness botimes in the morning; for in thee is my Trust: Shew me the way, that I should walk in; for I lift up my Soul unto thee, Psal. 143. 8.

O Lord assist me, with thy Holy Spirit, in my Prayers, and let my Cry come unto thee.

Our Father which art in Heaven, &c.

O Lord Jesus Christ, that art our most sincere and pure Light! from whence
this

this light of the Day, and of the Sun fetching his beginning: Thou, which enlightenest every man, that comest into the World, enlighten this morning my Soul, and receive, O Lord, in the Arms of thy mercy, thy distressed Servant, who in remorse and contrition, returns unto thee with sighs, and repentance: And give me thy Grace (O Almighty God) so to vanquish, and overcome the lusts, and Temptations of this World, that I may triumph with thee over the Devil, and his wicked Angels in the World to come, *Amen.*

Our Father which art in Heaven, &c.

A Short Morning Prayer.

O My dear Lord and Maker, from whom alone I look for blessing, continue, I beseech thee, to be the Guide of my life; Counsel me, govern me, lead me in thy way, that I should go, or else I shall wander from thee into infinite Errors.

O possess then all my bodily senses, that my sinful affections may find no place. Leave me no more to my own weakness, whereof my frequent falls have given me many and sad experiments.

Restrain rather those inclinations to
which

which my nature is chiefly prone, that their violence may never have power over me, to make me swerve from thy holy will.

Let not the corruption of these evil times prevail upon me, but keep me from the flattering and the lying Lips, the prophane and blaspheming Tongue; stop my ears and shut up my heart against them.

Strike such an awful Reverence into my Soul, that I may watch over all my actions, and carefully avoid whatever may be dangerous to my self, pernicious to others, or any way displeasing unto thee; that so living in thy fear, I may die in thy favour, rest in thy peace, and reign with thee in thy Glory, World without end, *Amen.*

Directions how to begin Lent well.

IT imports us much to begin Lent well entering into those Lists, in which so many holy Souls have run their course with so great strictness, haveing been glorious before God, and honourable before men. The chearfulness which we bring

to a good action in the beginning does half the work, let us begin with confession, in these words of Complaint,

Oh, the perplexing trouble of my distracting thoughts! for my sins, how do they by their sly insinuations and secret importunities, continually disturb the quiet of my mind, and make my holy duties become a weariness to my Soul; They cool the heat, they damp the vigor, they dead the comfort of all my Devotions: Even when I pray God to forgive my sins, I then sin whilst I am praying for forgiveness; yea, whether it be in the Church, or in the Closet, so frequently and so violently, do these vain thoughts withdraw mine heart from Gods service, that I cannot have confidence he hears my suit, because I know by experience I do not hear my self; and therefore sure needs must God be far off from my Prayer, whilst my heart is so far out of his presence, hurried away with a crowd of vain imaginations.

These vain thoughts (O thou afflicted Soul :) being indeed thy burden, they shall not be thy ruin; and though they do take from the sweetness, yet they shall not take from thee, the sincerity of thy Devotions; yea, hereby thy sincerity is approv'd, for that some external interest of temporal relations

lations may make us guard our words, our actions; but it must be some internal Principle of Holy fear, which makes us to Watch our thoughts, our desires, if then thy Devotions were not sincere, thy heart would not be troubled; for to be taken off from a work we regard not, is no disquiet to the mind; but it is an argument we set a value and esteem upon the work in hand, when we are loath to be disturbed in the doing.

For the better performance whereof thou must think first of all, upon the multitude of the sins of thy former Life, and especially upon those offences, that thou didst commit, for if thou canst well view and examine them, thou shalt find, that they have exceeded in number the very hairs of thy Head, and that thou didst live at that time, like a Heathen that knoweth not what God is.

This done, run over briefly the Ten Commandments, and thou shalt see, that there is not one of them wherein thou hast not offended more or less, divers and sundry times, by thought, Word, and deed.

In like manner run over all the benefits of Almighty God to you in the times of thy Life past, and consider how thou hast employed

employed them. Forasmuch as thou must undoubtedly give an account of all these things. Enter into judgement with thy self, and take an account of thine own doings, that thou be not afterwards judged of Almighty God. When thou hast considered in Order the multitude of thy sins, consider the grievousness of them, that thou mayest perceive how thy miseries be increased on every side, if thou consider after what manner thou hast sinned, surely it hath been done with such facility, with such boldness, so without all scruple, so without all fear, and sometimes with joy, as if thou hadst sinned against a God, that neither knew nor saw what passeth in the World. How is this the Honour that is due unto so high a Majesty? is this the thankfulness that thou yieldest for so many great benefits? Is this the recompence that thou makest unto him for the precious blood which he hath shed for thee upon the Cross? Is this the repayment for those Lashes and Buffets which he suffered for thy sake? Cry out therefore earnestly unto Almighty God, and say unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son. Cast thy self down prostrate at our Saviours Feet,

Feet, and covering thy self for very shame and confusion ; and with great sorrow and Repentance of Heart, desire him to pardon thy sins and offences, and that it may please him of his infinite pity and mercy to receive thee again into his House.

A Prayer before Ash-Wednesday.

O God, who by thy Holy Doctrine hast taught me to fast, and watch, and pray, and by thy blessed Example powerfully engag'd me to follow thy steps: Vouchsafe me, I beseech thee, thy grace, so to mortifie my body, by withdrawing the fewel from my unruly passions, and reducing my immoderate sleep to the measures of necessary refreshment, that my mind may the better be dispos'd for Prayer and Meditation, devoutly to Celebrate here the Fasts and Festivals of thy Church, and eternally to rejoyce with thee hereafter in the Kingdom of thy glory : Where with the Father and the Holy Ghost, thou livest and reignest one God, World without end, Amen.

On Ash-Wednesday, meditate thus with your self.

COME, let us lay aside the cares of this World, and take into our Minds the joys of Heaven.

Let us empty our Heads of all other thoughts: And prepare that upper Room to entertain our God.

Retiring from the many distractions of this Life: And closely recollecting all the forces of our Soul,

So to pursue in earnest, that one necessary Work, the securing to our selves the Kingdom of Heaven.

Why should we thus neglect that sacred Science; and be busie in every thing but our own Salvation.

Why should we still forsake the real substance; to embrace an empty fancy.

Miserable are they, O Lord, who study all things else; and never seek to taste thy sweetness.

To know thee, O Lord, is to be truly wise; and to contemplate thee, the highest learning.

But, O thou Glorious God of Truth; in whom the Treasures of Knowledge are all laid up! Unless

Unless thou draw the Curtain from before our eyes; and drive away the Clouds that intercept our sight.

Never shall wee see those Heavenly Mysteries, nor discern the beauty of thy Providence.

Send forth thy light, O thou Morning Star! and lead us to thy Holy Hill.

Send forth thy Truth, O increated Wisdom; and bring us to thy Blessed Tabernacle.

Shew us thy self, O glorious Jesu: And in thee we shall behold all we can wish.

Only so much we beg to conceive of thy Majesty, as may move our hearts to seek thee.

Only so much of thy unapproachable Deity, as may guide our Souls to find thee.

If we may not know thee clearly now; let us know so far, that we may long to know farther.

If we cannot love thee perfectly in this life; let us love so much that we desire to love more.

So let us know and love thee here, O thou Sovereign Bliss of our Souls!

That we hereafter may know thee better; and Love thee more for ever.

Has

Has the Almighty Goodness made all things for us, and shall we do nothing for him? Nothing for our selves?

The Soliloquy.

O Glorious Jesu! in whom we live, and and without whom we die, mortify in us all sensual desires, and quicken our hearts with thy holy love, that we no longer esteem the vanities of this world, but place our affections entirely on thee; who didst die for our sins, and rise again for our Justification: O thou our only hope and portion in the Land of the Living; may our thoughts and Discourses at this time be still of thee, our Works and Sufferings all for thee; who didst die for our Sins, and rise again for our Justification.

Ejaculations

Ejaculations out of the *Psalms* to be used on Ash-Wednesday, being the first day of Lent.

Hear my Prayer, O Lord, and consider my desire, O bearken unto me for thy Truth and righteousness sake.

And enter not into Judgment with thy Servant, for in thy sight shall no man living be justified.

Put me not to rebuke, O Lord, in thine anger, neither chasten me in thy heavy displeasure.

For thine arrows stick fast in me, and thy hand presseth me sore.

There is no life in my flesh because of thy displeasure; neither any rest in my bones by reason of my sin.

For my wickednesses are gone over my head; they are like a sore burthen too heavy for me to bear.

Lord thou knowest all my desire; and my groaning is not hid from thee.

Lord be merciful unto me: Heal my Soul, for I have sinned against thee.

O Remember not the sins and offences of my youth, but according to thy mercy think upon me, O Lord, for thy goodness. Hear

Preparations to

Hear Lord, and have mercy upon me; Lord be thou my help.

Hear my Prayer, O Lord, and let thine ears consider my calling, hold not thy peace at my tears.

For I am a stranger upon earth, and a sojourner as all my Fathers were.

O spare me a little that I may recover my strength, before I go hence, and be no more seen.

A Prayer for Ash-Wednesday.

O Holy and Eternal Jesus, who didst for our sake fast forty days, and forty nights, and hast left to us thy example, and thy prediction, that in the days of thy absence from us, we thy servants and Children of thy Bride-chamber should fast; teach me to do this act of discipline so, that it may become an act of Religion, let me never be like *Esau*, valuing a dish of meat above a blessing; but let me deny my appetite of meat and drink, and accustom my self to thy Yoak, for thy Yoak is easie, and thy burthen is light; and subtract the fuel of my lusts, and of all my unworthy desires; I confess I have sorely displeased thee,
this

this year past in many great
 sins, * but it troubleth me
 that I have so incensed thee,
 I have grieved thy Spirit, but it grieveth
 me ; that I should be so graceless as to
 grieve that Spirit of grace, which sealeth
 thy chosen to Salvation ; and now I abhor
 my self for them in dust and ashes, I have
 offended thee in gluttony, but I now fast
 for it ; in pride, but I humble my self ; in
 laughter and sports, but I weep for it ; in
 sinful joys, but I mourn for it : I have bro-
 ken all thy Commandements, O break my
 heart in true contrition for it : Hear, O
 Lord, and have mercy upon me, thou that
 healest those that are broken in heart, and
 givest medicine to cure their sickness : Raise
 up my prostrate and dejected Soul : Why
 didst thou hunger, O Lord, but to satisfy
 for my gluttony ? Why didst thou thirst,
 but to satisfy for my drunkenness ? Why
 didst thou weep, but to satisfy for my sin-
 ful joys ? Why didst thou endure unspeak-
 able torments, but to satisfy for my lewd
 pleasures ? Why didst thou die an Ignomi-
 nious death, but to satisfy for my shame-
 ful life ? O my Lord, who fasted forty days,
 accept of my humiliation these forty days ;
 and grant that my stomach may not only
 fast from accustomed meats, but all my
 senses

* Here name
 your sins.

senses from their usual delights, and most of all, my heart from worldly comforts and contentments, let no sight delight me, till I see my sins removed like a mist, and thy countenance shine upon me: Hear me blessed Redeemer, and as thou wrotest in dust, when thou tookest the Woman in Adultery; So I beseech thee write my sins in dust, and bury them all in the ashes of Oblivion: So be it, *Amen.*

Walk about your Chamber a turn or two after your Prayers, and Meditate upon these points seriously, and you shall find, that Temptation to sin, will vanish away and leave to assault you.

Twelve Thoughts or Weapons against the Temptations of sin.

THINK first the pleasures thou art tempted unto, are but short, and momentary.

2. And even this is attended with loathing and anxiety.

3. And yet, that for this thou must lose Heaven.

4. That thy life is but as a dream and shadow.

5. Thy death is sudden, and at thy door.

6. Thy

6. Thy time of repentance casual and uncertain.

7. Thy reward, or punishment, endless and eternal.

8. That thou art a creature of an excellent worth, and made to serve God.

9. That thou hast no happiness comparable to the peace of Conscience.

10. Think how good thy God hath been unto thee.

11. Think of the Cross and of Christ, who there died for thee.

12. Of examples of holy Men and Saints, who lived before thee.

The four last things, to be first thought upon, by all good Christians.

1. The day of thy Death, thou knowest not how suddenly.

2. The day of judgment, that will come certainly.

3. The joys of Heaven, if thou live Religiously.

4. The pains of Hell, if thou continnest to do wickedly.

E

Exhor-

Exhortations to Fasting in Lent.

- A** Devout Christian ought to Fast ;
 First, because God commandeth it.
 2. Christ Commendeth it by Precept and Example,
 3. The Saints Practiced it.
 4. It expelleth the Devil.
 5. It quickens Prayer.
 6. It humbleth the Spirit.
 7. It tameth the Flesh.
 8. It averteth God's Judgments.
 9. It obtaineth Blessings.
-

Rules to be observed concerning Solemn Repentance in the beginning of Lent ; in which you may proceed by these several Steps.

1. **T**AKE an exact survey of the state of your Soul : Examine your self strictly, and search into every Corner of your heart. Recollect and reckon up particularly, as far as you can remember, all the several sins and abominations of your past life, especially since your last solemn account. Represent every one in its own Colour,

lours, with all the several circumstances of aggravation and odiousness you can call to mind.

2. Labour to get a true and thorough sight and sense of the vileness and misery of your condition. Consider in what a dangerous and deplorable state you had been, if God should have taken you away in this course without Repentance; and thereupon you cannot but acknowledge and magnifie his Mercy and long-suffering, that notwithstanding all these provocations, he hath yet forborn you thus long, and now by his goodness leads you to Repentance.

3. Strive to be seriously affected with a true and hearty sorrow for having so heinously offended so good and gracious a God, stedfastly resolve to forsake all these abominations, wherewith you have thus grieved his holy Spirit. But be sure this be done sincerely, without reserving to your self any one darling sin: Though it seem never so small, and though it be never so dear to you, yet spare it not for any respect: Though it be to you as your right hand, or your right eye, yet pluck it out, or cut it off, and cast it from you, it is better for you to enter into life halt or maimed, than to be cast whole into everlasting Fire. God will have all or none, he will

not be contented with a part, though never so great a part.

4. Apply your self to God by a lively faith in his promises of mercy and pardon in the blood of Jesus Christ. Pour out your Soul before him in an humble Confession of all your sins and abominations. Beseech and importune him for the Grace of Godly sorrow, which may work in you true repentance: Implore his mercy and pardon in the merits and satisfaction of his dear Son Jesus Christ.

5. Offer up your self wholly into his hands, with a promise and Vow of a new Life, and more diligent performance of your duty, and desire the gracious influence of his Holy Spirit, as well for a seal of your pardon, as to excite, and assist, and enable you to perform his Will for the future. And though it be impossible for you to make restitution or satisfaction to God for the wrongs and affronts, which in every single sin you have offered to his Glory: Yet to shew the sincerity and readiness of your Will, according to your Power, set your self most diligently to the performance of those duties wherein you have been most defective: And act a kind of holy revenge upon those sins, of which you have been most guilty, by setting your self

self most zealously to the practice of the contrary virtues.

6. And in this your reconciliation to God, it will be fit, (I may say necessary) to make your peace with the world, by making restitution and satisfaction to all that you have wronged, by desiring pardon of those you have offended: And likewise by freely pardoning all that have offended or injured you.

And if all this be done sincerely and uprightly, as is required on your part, doubtless God is faithful that hath promised, and will not fail the performance of his part.

Rules of Direction, how we must begin our Repentance.

1. **B**Y changing of our minds as to what is past.

2. Humble Confession of our Sin.

1. By our Sorrow. 2. By our Shame.

3. By our Repentance. 4. Earnest Prayer for Pardon. 5. Better Care for the Future.

And these I shall explain as Holy Writ, and the practice of God's Church do direct.

1. He which repents must begin with a severe condemnation of his former course of Life; for how can he repent of what he hath done, who doth not condemn it as wicked?

2. Humble Confession of Sin, which is both required in many places of Scripture, and appears to have been the practice of Penitents: *He which confesseth and forsaketh, finds mercy—If we confess our sins, he is faithful—It is meet to be said unto God I have sinned—* He can never hope for pardon, who will not confess his sin. Let us therefore at this time make our Confessions, having in our Souls a great Sorrow for having offended so good a God, and a great displeasure against our selves for our disobedience. O let it be a godly sorrow, or sorrow according to God, which he doth require, and will accept, if it be sincere according to the nature of the sin committed. It is fit that he, who hath sinned, should be grieved, when he considers what he hath done; and the Scripture calls true Repentance a broken heart, a contrite Spirit. And true Penitents usually expressed their sorrow in tears, with which *David* is said to water his Couch— and *Saint Peter*, upon consideration of his grand sin, is said to have gone

gone forth from the Company and to have wept bitterly. He which truly considers what it is to have sinned, would, if he could, wash away the stain with tears of blood. When the weight of the sins of others began to sit close and heavy upon our Saviour's shoulders, it put him into such an Agony, that it made clammy drops of thick sweat, like viscous blood, trickle from his Body to the ground.

Therefore Penitents of old, to express their true grief, used to gird themselves with Sackcloth, and sit in Ashes: For anciently in great mournings, it was the custom to put on Sackcloth, to cover their heads with Ashes, and sit in the Dust. As we see in the story of the King of *Niniveh*, in that great affliction of Soul which surprized him upon *Jonah's* denunciation of wrath against him and his people; to this also they joyned fasting, acknowledging, that by reason of their sins, they were not worthy to eat, and so not to live; and when they did so, were said to afflict their Souls: For true Penitents have, as the Apostle observed in the *Corinthians*, indignation against their sins, and revenge upon themselves the committing them. It is enough to amaze careless Souls to read it as it, is described by *Tertullian*, and

St. Gregory Nazianzen, how Penitents lay prostrate at the Church doors in Sackcloth, and Ashes, and Horrour; intreating the whole Fraternity, begging the Prayers of Presbyters and Widows, taking hold of the Garments and knees of such as entred into the Church, kissing their footsteps, as well as the Chains of Martyrs in Prisons, with bare knees and wet eyes, beseeching their Prayers for their pardon.

And though the bad sinners of our times possibly think them foolish in so great expressions of sorrow, yet I doubt, when things come to be determined before the Great Tribunal of Christ, that they will be judged fortish for their vain Censure; and that want of great grief for their sins, will not then be esteemed courage, but fearedness of Conscience. He is most miserable, who sins and repents not; and his sorrow will do him little good, which doth not wound sin to the heart, which doth not smite through and cut in pieces the roots of disobedience, which are deep planted in a hard heart.

For pardon is not to be had, no nor repentance, when we will. He who is so gracious, that he pleaseth to pardon, when we truly repent, hath not promised

mised we shall have grace to repent when we please. We are advised in holy Writ, to seek the Lord whilst he may be found; and when that is we are told, I love them that love me, and those that seek me early shall find me.

This is that saying of St. Paul, Heb. the 12. 14, 15. Follow peace with all men; and holiness, without which no man shall see the Lord; Looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up trouble you; plainly saying, that unless we pursue the state of Holiness and Christian Communion into which we were baptized, when we received the grace of God, we shall fail of the state of Grace, and never come to see the glories of the Lord. And a little before, Let us draw near with a true heart in full assurance of Faith, having our hearts sprinkled from an evil Conscience, and our bodies washed with pure water. So that all our hopes of Blessedness, relying upon the Covenant made with God in Jesus Christ, are ascertained upon us, by holding fast that profession, by retaining our hearts still sprinkled from an evil Conscience, by following peace with all men; and holiness; for by not failing of the grace of God, we shall not fail of our

hopes; the mighty price of our high calling; but without all this we shall never see the face of God.

When our Saviour healed the Paralytick, *S. John* the 5. 14. he bad him *sin no more*; and knowing by his Divine Wisdom what he had done thirty eight years before, which occasioned his weakness, bid him take heed of doing any such thing again; assuring him if he did, that he should be worse punished, as a contemner of the pardon now bestowed. So when the same merciful Jesus forgave a very bad Woman a sin great enough, he dismissed her not carelessly, but with this severe injunction added, that she should make her Repentance sincere by *sinning no more*. He did not say, go, go, thy Accusers are as bad as thy self, live as thou wilt, I accept thy Repentance, I will save thee from punishment now and hereafter: No; but charges her to be sincere in her Repentance, and as a Testimony of it, to *sin no more*; by these instances we may see what our Saviour takes for a proof of sincerity, and it seems that he expects it of all, for he prescribed that same Method without alteration to both.

A sincere penitent is one that knows sin to be so base a thing, that nothing but
infi:

infinite Goodness can forgive it; and is so sensible of the vile stain which it leaves upon his soul, that he would, if he could, wash it off with Tears of Blood; and can he easily go and commit it again? He is convinced that the same wickedness and danger is in it, though set off with an agreeable Tentation, as was before in it, when his Conscience was gall'd with reflection upon the commission of it; and knows that he hath as much need to sin no more, after he hath repented of it, as he had to Vow he would not, when he did repent. Can Damnation be made plausible in any dress? Will any man drink poison, because he sees it sweetned with a great quantity of Sugar? To every Christian it is enjoyned that they be perfect; that is, according to the measure of every one, which perfection consists in doing our endeavour. He that does not do that, must never hope to be accepted, because he refuses to serve God by something that is in his power. But he that does that, is sure that God will not refuse it, because we cannot be dealt withal upon any other account, but by the measures of what is in our power, and for what is not, we cannot take care.

To do our endeavour, or our best, is not to be understood equally in all the periods of our life, according to the work or effect it self, nor according to our natural powers, but it is accounted for by the general measures and great periods of our life. A Man cannot pray always with equal intention, nor give the same Alms, nor equally mourn with sharpness for his sins, but God having appointed for every duty Proper seasons and solemnities, hath declared; that he does his best, who heartily endeavours to do the duty in its proper season: But it were well we would remember, that he that did a good act to day, can do the same to morrow in the same circumstances; and he that yesterday fought a Noble Battle, and resisted Valiantly, can upon the same terms contend as manfully every day, if he will consider and watch: And though it will never be, that men will always do as well as at some times, yet when at any time they commit a sin, it is not because they could not, but because they would not help it. Our sins, the body of sin, the spirit of uncleanness, the Old man, must be abolished, mortified, crucified, buried; our sins must be laid away, we must hate the Garment spotted with the flesh, and our Garments.

ments must be whitened in the blood of the Lamb; our hearts must be purged from an evil Conscience, purified as God is pure, that is, as Saint *Paul* expresses it, from all filthiness of the flesh and spirit, denying or renouncing all ungodliness and worldly Lusts.

And then as the Antithesis or consequent of this is, when we have laid away our sin, and renounced ungodliness; *we must live Godly, Righteously, and soberly in this present world*; we must not live either to the world, or to our selves, but to Christ. Our manner of life must be wholly differing from our former vanities, so that the life which we now live in the flesh, we must live by the faith of the Son of God, that is, according to his Laws, and most Holy Discipline.

This is pressed earnestly upon us by those many Precepts of obedience, to God, to Christ, to the holy Gospel, to the Truth, to the Doctrine of Faith, of doing good, doing Righteousness, doing the Truth, serving in the newness of the Spirit, giving our Members up as servants of Righteousness unto Holiness, being Holy in all conversation, following after peace with all men and Holiness, being followers of good Works, providing things honest in the sight

sight of God and men, abhorring evil, and cleaving to that which is good, perfecting Holiness in the fear of God, to be perfect in every good Work, being filled with the fruits of righteousness, being fruitful in every good work, and increasing in the knowledge of God; abounding in the Work of the Lord.

To the same purpose it is, that we are commanded to live in Christ, and unto God, that is, to live according to their Will, and by their Rule, and to their Glory, and in their fear and Love, called by Saint Paul to live in the Faith of the Son of God; to be followers of Christ, and of God, to dwell in Christ, and to abide in him; to walk according to the Commandments of God, in good works, in truth, according to the Spirit, *He that doth them, and teaches them, shall be great in the Kingdom of Heaven, and why do you call me Lord, Lord, and do not the things I say to you? and ye are my Friends if ye do what I command you.* We must not only be called Christians but be so, for not to be called but to be so, brings us to felicity: That is, since the life of a Christian is the Life of Repentance, whose work it is, for ever to contend against sin, a living to Christ; he that thinks his Repentance can have

have another definition, or is compleated in any other, or in fewer parts, must be of another Religion than is taught by Christ and his Holy Apostles. That is the Faith of the Son of God, this is that state of excellent things which he purchased with his Blood: And as there is no other Name under Heaven, so there is no other Faith, no other Repentance whereby we can be saved.

Rules to be Observed, concerning Confession of our Sins to God.

THou therefore that desirest to confess thy sins in a right manner, and as thou oughtest to do, take thy self in private, consider of thy guiltiness, both of Original and Actual sins, and spread them before the Lord, with a clear, and free Confession, like the true Penitent, who from a contrite and wounded heart, lays open his sins before God, accusing himself, taking shame to himself. He freely draws up a Bill of indictment, a large Accusation and Charge against his own Soul, he humbly acknowledges his Guilt and hides it not. So David did, and let us do so to, Psal. 51. 3. *I acknowledge my Transgressions, and my*

my Sin is ever before me, against thee, thee only have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest. So Daniel did, Dan. 9. 4. And I prayed unto the Lord my God; and made my Confession, and said, O Lord, the great and dreadful God, keeping the Covenant and mercy, to them that love him, and to them that keep his Commandments. Verse 5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy Judgments. So the Publican did, Saint Luke 18. 13. And the Publican standing afar off, would not lift up so much as his eyes unto Heaven, but smote upon his Breast, saying God be merciful to me a sinner. So the Prodigal did, Saint Luke 15. 18. I will arise and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee. God requires this Penitent Confession of us, not that thou canst hereby acquaint God with any thing he knew not before; for all our sins are before him; yea our secret sins in the Light of his Countenance, Psal. 90. 8. But that we may be made the more sensible of our sins, and may feel the Plague of our own hearts, and that hereby we may

may come into a greater dislike of Sin, and abhorrence of it for time to come; and seeing every one is guilty of many more sins than he can recal, or remember, (though he examine his heart never so seriously) therefore when thou (hast with sorrow and shame) clearly, and without Guile, confessed all thy known Sins of every sort and kind, unto God (beging his pardon and forgiveness of them in Christ) then with *Dauids* general acknowledgment confess the rest, namely all thy secret, unknown, undiscovered sins, saying, with him, *who can understand his Errors, and how often he hath offended: Lord cleanse thou me from my secret sins*, Psal. 19. Cleanse me, O Lord, not only from the guilt of those particular sins, I do remember, and have from a penitent heart confessed unto thee; but cleanse me from the guilt of all other sins also, that I am any manner of way guilty of, though I cannot now remember them.

Observe, that 'tis not meer words, or handsome expressions, that God looks at in the Confession of Sin. He regards not Formal, Empty, Verbal Confessions, but such as flow out of a contrite heart, and from a deep sense and feeling of the evil of Sin, and a due apprehension of his displeasure against it, and which are accompani-

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ed with shame, and hearty sorrow, and a real hatred of sin, when the Tongue speaks out of the abundance of a contrite and broken heart, (that feels the bitterness and Anguish of Sin) this is the Confession that is pleasing in the sight God.

Besides Confession unto God, there are some cases, wherein Confession unto man is also requisite, as under deep Wounds of Conscience; 'tis requisite then to open the true state and case of thy Soul, to some Godly Minister, that so they may give thee advice and Counsel, and suit their prayers to thy particular Case. He that by any Notorious offence, really scandalized his Brother, or the Church of Christ, ought to be willing by a private or publick Confession and sorrow for his sin, to declare his repentance to those that are offended, who are there-upon to be reconciled to him, and in Love to receive him.

After a Man hath thus considered the multitude of his Sins, and seen himself, how he is on every side loaden and overcharged with the burden of the same: His part is to humble himself, for the furtherance of which desire, he may help himself with a very devout consideration of an Ancient Father, who speaking of this

this confusion of Conscience, and of the Contempt of our selves, hath these Words,

'Let us consider, my Brethren, our own
'great vileness, and how greatly we have
'offended Almighty God, and let us hum-
'ble our selves before him, as much as
'we can possibly. Let us be afraid to lift
'up our eyes toward Heaven, and let us
'strike our selves with that Publican in
'the Gospel, that Almighty God may
'take Pity and Compassion upon us. Let
'us enforce our selves, and take Arms against
'our own Malice and Wickedness. Let us
'become Judges over our selves, and let
'every one of us say within himself; If
'our Lord hath been so reproachfully hand-
'led for my sake, if he have suffered so
'great Torments and most grievous pains
'for the sins that I have committed, why
'should not I abase and despise my self,
'being the very person that hath sinned;
'God forbid that I should ever presume
'any thing more of my self, for I am he
'(or she) that hath despised the Almight-
'ty God. I am he that hath sought means
'to Crucifie him again upon the Cross.

A Psalm to be frequently used in our Repentance for our daily Sins.

Bow down thine ear, O Lord, and hear me, for I am poor and needy: Rejoyce the Soul of thy servant; for unto thee, O Lord, do I lift up my Soul.

For thou Lord art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee: Teach me thy way, O Lord, I will walk in thy truth; unite my heart to fear thy Name.

Shall mortal man be more just than God? Shall a man be more pure than his Maker? Behold he put no trust in his Servants; and his Angels he charged with folly.

How much less on them that dwell in houses of Clay, whose foundation is in the dust, which are crushed before the moth: Doth not their excellency which is in them go away: They die even without Wisdom.

The Law of the Lord is perfect, converting the Soul: The Testimony of the Lord is sure, making wise the simple, moreover, by them is thy servant warned, and in keeping of them there is great reward.

Who can understand his Errours: Cleanse thou me from my secret faults: Keep back thy servant

servant also from presumptuous sins; let them not have dominion over me, then shall I be upright, and I shall be innocent from the great transgression.

Set a Watch, O Lord, before my mouth, and keep the door of my lips: Take from me the way of lying; and cause thou me to make much of thy Law.

The Lord is full of compassion and mercy, long suffering, and of great goodness: He will not always be chiding, neither keepeth he his anger for ever.

Yea, like as a Father pitieth his own Children, even so is the Lord merciful unto them that fear him, for he knoweth whereof we are made, he remembreth that we are but dust.

Praise the Lord, O my Soul, and forget not all his benefits: Which forgiveth all thy sin, and healeth all thine infirmities.

Glory be to the Father, &c.

A Prayer for Repentance.

O Eternal God, whose perfections are infinite, whose mercies are glorious, whose justice is severe, whose eyes are pure, whose judgments are wise; be pleased to look upon the infirmities of thy servant

Servant, and consider my weakness. My Spirit is willing, but my flesh is weak; I desire to please thee, but in my endeavours I fail so often, that I extremely displease my self, and I have too great reason to fear that thou also art displeased with thy servant; for I bear a body of sin and death about me: Sin creeps upon me in every thing that I do or suffer. My Duties are imperfect, my Repentances little, my Passions great, my Fancy trifling: The sins of my Tongue are infinite, and my Omissions are infinite, and my evil thoughts cannot be numbered, and I cannot give an account concerning innumerable portions of my time, which were once in my power, but were let slip, and were partly spent in sin. But, O Blessed Jesus, pity me, and have mercy upon my infirmities. Teach me, O Lord, to walk before thee in Righteousness, perfecting Holiness in the fear of God. Give me an obedient Will, a loving Spirit, a humble understanding, watchfulness over my thoughts, deliberation in all my Words and actions, well tempered passions, and a great prudence, and a great Zeal, and a great Charity, that I may do my duty wisely, diligently, Holily: O let thy strength be seen in my weakness; and let thy mercy triumph

umph over my infirmities; pitying the condition of my Nature, the infancy of Grace, the imperfection of my knowledg, the transportations of my Passions. Let me never consent to sin, but for ever strive against it, and every day prevail, till it be quite dead in me, that thy Servant living the life of Grace, may at last be admitted to that state of Glory, where all my infirmities shall be done away, and all tears be dried up, and sin and death shall be no more. Grant this, O most Gracious God and Father, for Jesus Christ his sake, *Amen.*

A Prayer for Repentance, and a Holy Life.

Almighty God the fountain of Holiness and Felicity, who by thy Word and by thy Spirit, dost conduct all thy servants in the ways of Peace and Sanctity inviting them by promises, and winning them by love, endearing them by necessities, and obliging them by the perpetual Testimonies of thy loving kindness: Grant unto us so truly to repent us of our sins, so carefully to reform our errors, so diligently to Watch over all our actions, so industriously to do all our Duty, that we may never transgress thy Holy Laws willingly;
but

but that it may be the work of our lives to obey thee, the joy of our Souls to please thee, the satisfaction of all our hopes, and the perfection of our desires to live with thee in the Holiness of thy Kingdom of Grace and Glory. O be pleased to work that in us which thou expectest from us, and let thy goodness lead us to Repentance, and our Repentance, bring forth the fruits of Godliness in our whole life. Imprint deeply upon our hearts the fear and Terror of thy Majesty, and perpetually entertain our spirits with the highest apprehensions, of thy loving kindness, that we may fear more, and love more; ever day more and more hating sin, crucifying all its affections and desires, passionately loving holy things, zealously following after them, to the end of our lives, *Amen.*

The Ejaculation.

T Hither, O my Soul, let us still be going, where once to arrive is always to be at rest; there let us dwell in hope, where once to enjoy, is always to be happy; since whate're we desire we are sure to have; and whate're we have can never be taken from us. Let us believe, and obey

hey, and suffer, let us read, and meditate, and pray: Heaven's a reward worth all our pains:.) That to serving thee faithfully in this life, we may live and Reign with thee for ever in the Life to come. *Amen.*

*The Collect on the Second Sunday after Easter
for a Holy Life.*

Almighty God, who hast given thine only Son to be unto us both a Sacrifice for sin, and also an ensample of Godly life: give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most Holy life, through the same Jesus Christ our Lord, *Amen.*

*Meditations, Ejaculations, Prayers, and
Hymns, for Wednesdays and Fridays
in LENT.*

1. Meditation.

Wealth is not the way to Heaven,
But the contrary, all my care shall

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be

be how to live well, and I am sure I shall never die poor.

Contentation is a blessing, not wealth; true riches consist not, so much in having, as in not desiring more; why then do we so labour to abound, and not rather to be content? If I have but a little, my account is the less; If I have much, and do not more good, I shall add to my condemnation, together with my stores: I will ever study rather to use my little well, than to encrease it.

I will not care to be rich, but to be good; this only is that treasure, that never shall have an end: Let me be rich in goodness, and I cannot complain of poverty: He only is poor whom God hates.

To speak little, is a Note of a wise man, to speak well of a good man: goodness is not seen in the length or brevity of our speech, but in the matter; the streams of the tongue runs from the current of the heart, and are like the fountain; it is a sign we have little goodness in us, when there comes little out of us: If God were more in our hearts; he would be often in our mouths, and with more reverence. Tho I will never affect to speak of my goodness, yet I will shew it in my speech.

Injuries, if they die not, they kill: Here only

only a Christian must learn to forget: For if we forgive not men their trespasses, neither will our Father, &c. In this case my care shall be only how to put them up, and leave vengeance to whom it belongs, God is ever his Judge, that is not his own.

God looks not at what we have been, but what we are: It is no commendation to have been an *Israelite*: That we once did well, adds to our condemnation together with our sin; and if the righteous man forsake his righteousness, his reward is lost; our former goodness will not excuse our present evil, the end crowns us; whatever my beginning hath been, I shall ever pray and endeavour that I may die the death of the righteous; and my latter end may be like unto his: *For as the Tree falls, so it lies.*

Eating was the first sin in the world, and it is now the sin almost of all the world: And as before the building of *Babel*, so still in this, all the Earth is of one language, *what shall we eat, or what shall we drink, and wherewith, &c.* Eating and Drinking have taken away our stomachs to spiritual things; I will never be so greedy as to eat my self out of heaven: He loves his belly well, that with *Esaú* will sell his Birthright for pottages of the two I had rather beg my bread with *Lazarus*, than my water with *Dives*.

I will never care what I am in mens eyes but in God's; Beauty, Wealth, Honour, may make us accepted of men, but 'tis only a broken heart can do the deed with God. Never any Man came to Heaven for his good looks.

The good man ever sets God between him and harms, and says the Lord is on my side, &c. He is no good Christian, that thinks he can be safe without him; or not safe with him. Never any man was a loser by his God, or left in danger, that stood to him: What cannot God do when he will: What will he not do where he loves. Oh God, they do not know thee that distrusts thee.

As there is a misery in want, so there is a danger in excess. I would therefore desire neither more nor less than enough. I may as well die of a surfeit as of hunger.

There is no security in evil society, where the good are often made worse, the bad seldom better: I cannot be certain, not to meet with evil Company, but I will be careful not to keep with evil Company:

I would willingly sort my self with such as should either teach, or learn goodness. And if my Companion cannot make me better, nor I him good, I will rather leave him ill, than he shall make me worse.

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To teach goodness is the greatest praise, to learn goodness the greatest profit. Tho he be wisest that can teach, yet he that doth learn is wiser. I will not therefore be unwilling to teach, nor ashamed to learn. I cannot be so ignorant, but I may learn somewhat, nor so wise but I may learn more. I will therefore teach what I know, and learn what I know not. Tho it be a greater praise to teach, than to learn, yet it is a lesser shame to learn than to be ignorant.

It is the ambitious folly of too many, to imitate rather greatness than goodness. They will sooner follow the example of their Lord, than the precepts of their God. I will always honour greatness, I will only imitate goodness; and rather do good without a pattern, than commit evil in imitation. 'Tis better to be saved without a President, than to be damn'd by example.

Ejaculations in L E N T, or reasoning with our selves.

Come now, my Soul, and chuse; for Life and Death are set before thee.

Chuse while thy gracious Lord allows thee day; lest the Night of Darkness overtake thy neglect.

Chuse, but remember thy Eternity is concern'd and examine well ere thou makest thy resolve.

Call all the pleasures of the World before thee: and ask if any of them be worth such pains.

Ask, if to satisfie some irregular passion can recompence the forfeiture of such Felicities?

Ask, if the vain forbidden things thou lovest deserve thy affection better than thy Maker?

Are they more worthy in themselves, or beneficial to thee; that thou canst prefer them before thy Redeemer?

Dost thou expect to be quit by enjoying them; or everlastingly happy by their procurement?

Will they protect thee at the hour of thy Death; or plead thy cause at the day of Judgment?

O no, they will but deceive me with a smiling look; which I too often have prov'd by dear experience.

'Tis Heav'n alone that yields a true content;
'tis Heav'n alone that fills us with delight.

Take then away your flatteries, false World,
and leave me free for better thoughts,

Turn thou thy face to me, dear Jesus; and
keep mine eyes still turn'd towards thee:

That I may look continually on thy Glorious
Beauties, and be ravish'd for ever with the
Charms of thy sweetness.

'Tis thee, Chaste Spouse of Souls, 'tis thee
alone

lone I chuse ; and dedicate my self entirely to thy Service.

But, O my dearest Lord, do thou chuse me ; and guide my uninstructed Soul to chuse thee.

O make me chuse to love thee, till I come to see thee ; and then I am sure I cannot chuse but love thee.

If we consider'd what I'm sure we believe, we should never live as I'm sure we do.

Which of us doubts but ere long we shall all be dust ; yet which of us lives as if we thought to die ?

Pity, O Gracious Lord, the frailties of thy Servants, and suffer not our blindness to lead us into ruin.

Supply our want of sight by a lively Faith, and strengthen thou our Faith by thy powerful Grace.

Make us remember, 'tis no Childrens sport, to gain or lose the Kingdom of Heav'n.

O set thou right the byas of our hearts, that in all our motions we may draw off from the World.

That we may still incline towards thee, and rest at last, in thy Holy presence.

Thou art our Lord, and we will love thee and serve thee in fear.

Thou art our God, and we will love thee in hope.

What will it profit us to gain the whole World, and lose our own Souls ? Or what shall we give in exchange for our Souls.

2. *Meditations in L E N T.*

Consider how Christ our Saviour, being to go from this World, to his heavenly Father; at his last Supper with his Disciples, (to express the greatness of his love to Mankind, through which he could not endure to be from us) ordained the most Blessed Sacrament of his Body and Blood, to be our comfort in afflictions, our help in necessities, our food and nourishment in this our banishment, that we might be confident of his holy assistance in all occasions, and not forget, nor be unmindful of this his so great love, but with gratitude return love for love which is all that he desires of us.

The Prayer.

O My dear and loving Jesus, whose love to Mankind, is far beyond all expression; I do acknowledge thy many great gifts, and benefits; for all which, I do give thee most hearty thanks; and above all, for this benefit in particular, wherein thou hast expressed thy affection and Love, in the most blessed Sacrament, thy Precious self, the living

living, and true bread of Life, which descended from Heaven, of which, he that truly eateth, shall have life Everlasting.

O dear Jesu, I am very weak, and cannot live without the living Bread, neither shall I come to the Land of promise, the Heavenly *Jerusalem*, without this celestial food to nourish and strengthen me in the way of this miserable perigrination; thou art the way even to thy self, thou art the Truth, which cannot fail, thou art the life which hath no end. Having thee I cannot err in the way, nor be ignorant of thy Truth, but shall have life, and live with thee for ever; for all goodness will come to me, together with thee. The Heavens, O Jesu, praise thee; the Earth adore thee, all Creatures magnify, love, and serve thee, and all my senses, faculties, and powers, inward and outward, with Body and Soul, I offer unto thee, my dearest Love, with all the praises of Heaven and Earth; in thanks for this token of thy love to us, in the most blessed Sacrament: Humbly praying thee, O most tender hearted, and loving Jesu, to grant me in some measure to deserve this thy dear love, in loving and affecting thee above all that is created; and that so being nourished, and strengthened with
this

this Divine Bread, I may pass securely through the desert of this World, to the true Land of promise, the Heavenly *Jerusalem*; there to see thee face to face in Glory; and with thy celestial Quires of Saints and Angels, love, enjoy, and praise thee, with the Father, and Holy Ghost for all Eternity, *Amen*.

Meditations in LENT.

THERE is no estate of life so happy in this World, as to yeild a Christian the perfection of content; and yet there is no estate of life so wretched in this World, but a Christian must be content with it; though I can have nothing here that may give me true content, yet I will learn to be truly contented here with what I have; what care I, though I have not much; I have as much as I desire. If I have as much as I want, I have enough: I have as much as the most, if I have as much as I desire.

Our life is but a breath; at first God breathed upon man the breath of life, &c. and it is gone with a breath, if he breath upon us in displeasure we dye, for at the breath of his Nostrils we are all consum'd;
since

since we do not live but by his leave, why do we not live to his Glory? Oh God, I have not liv'd long, yet so much of my life as I have not liv'd to thee, I have liv'd too much; all I desire is, that as this life was thy gift to me, so it may be my gift to thee; I can afford God little, if not his own.

The cause of all punishment is sin; and the end of all sin is punishment, either present or to come. How then do we not love to be punished, and yet love to sin: If we could be but innocent we should be safe; while I am here I cannot but sin, but I hope to avoid the punishment through him, who hath born both the punishment and the sin.

Our endeavours are in vain without Gods blessing, yet in vain shall he challenge a Blessing that endeavours not; sloth is no less guilty than covetousness. I can do nothing without God, yet I will not look God shall do all.

Favours are more binding, but afflictions are profitable; to have much is more Glory, but to be content with that we have is more victory; there is no conquest like that of our selves, no conquest of our selves like that of want; it is a hard matter not to find poverty a Burden,

or prosperity a Snare; this Religion obtains us, that if we are not richer than others, yet we are content to be poorer: He only hath enough that would have no more.

Goodness doth not go by years; many times you shall have that from a *Samuel* in his long Coats; which you shall not have from a *Saul* at forty years Old; and yet it is not forwardness commends us, but perseverance. Some men, like some fruits, promise fair in the Blossom, but wither ere they be plucked; others like some grain, lye long in the ground, but grow up the Taller; it is dangetous to defer long, but it is worse not to hold out. I will love and endeavour early Holiness; yet it is better to begin late, than to have done betimes; there is a penny for him that comes at the eleventh hour. If thy youth have been faulty, it is a comfort that thy age is otherwise. It is no disparagement to have been wicked, but to continue so; who hath not been overseen sometimes: He was once a Persecuter that was after an Apostle. I will glory; not that I have never done amiss, but that I am now ashamed of it. Death to the Wicked ever comes unwelcom, because they see it in its worst shape, Ghastly: Fain they would not go, and go they must;

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it is impossible they should live still, but it is intollerable to be still dying, which is the life they are to live, a living death. I will pray God so to season this Life to me, as I may not be in love with it, and so to remember me of my death, as I may not be afraid of it; and in my Life so to prepare me for my Death, that at my Deash I may not only be prepared but assured of a better Life.

Every good heart is accuser, judge, and executioner of its own faults, why should I be afraid of standing at the Tribunal of my own Conscience, and not at Gods; at one I must; and if I judge my self, I shall not be judged: I will prevent Gods judgments with my own, and the fear of what I should suffer with the sorrow for what I have done; to him only is the last judgment terrible, that shuns the first. For he must carry his goodness to his grave, that will have it carry him to heaven: The way to live ever, is to live well; there is no way to everlasting life, but by a good Life, it is not living at ease, or at random, or in pomp and plenty, Mirth and Jollity, and with *Saul*, think to drive away the Devil with Musick. God cares not how rich, or how powerful thou art, but how good. We should by so
living

live as we may have joy of our Life, and be made partaker of these joys, and that life which is for ever.

Prosperity is a great Enemy to goodness, how hardly do those which have riches enter into the Kingdom of Heaven: I hear *Israel* praying in *Egypt*, quarrelling in the Wilderness; when they were at their brick-kills, they would be at their Devotion, and no sooner are they at ease, but they are wrangling for their flesh-pots. I think many a Man had not been so bad if he had been but poor. It is the saying of a wise Father, that *Solomons* Wealth did him more hurt, than his Wisdom did him good. Trouble and want do that many times, which fair means cannot: Wealth like knowledge puffs up, when poverty (as their infirmities did many in the Gospel) make men flock to Christ. I will never pray more heartily to God for his Blessings, than for Grace to use them; nor to lessen my miseries, but to add to my strength. Though my afflictions be many or often, so my strength be equal, I shall get by them; the stronger my Tryal, the greater will be both my Victory, and my reward; God desires not the Death of a sinner, but that is not all, he doth not only not delight in our ruine,
but

but he desires our recovery. If we repent, he spares us; if we return, he receives us; for the first, mercy to forgive; for the second, an *Abrahams* bosom to receive: if we wander he recalls us; If we be obstinate he entreats us: If we come but slowly, he will stay for us: In all his works he is wonderful, but in his works of Mercy he exceeds. I will never despair of that goodness that hath no bounds; my sins are infinite, but not unpardonable. He was once a persecutor, who was after an Apostle; and not behind the best of the Apostles, that was once before the worst of the Jews for cruelty: God is able to make of a Castaway, a Convert; of a Thief, a Disciple; of Stones, Children; of dead Men, living Saints.

In many things we offend all, is the Voice of an Apostle; the best have their faults; he is happy that hath least and fewest. I can never be so Holy as to have no sin: My care shall be to repent me of those I have; if my Repentance be daily, my score shall never be long.

It is the fault of the World, yet it is the fashion of it, to put off God to the last; the fall of the leaf will serve his turn; and think one sigh at their Death enough for all their lives before: But true Repentance,

as

as it is not for a spurt, so it is not done in an instant. He that goes about thorowly to make riddance of his sins, shall find it a long business: Sins are not like Servants, to be gone at a quarters warning. God, as he doth not let goodness go unrequited, so doth he not requite it with a little; or inch out his blessings. He never hath done enough for those that love him, one good turn draws on another, and he is ever thinking, what could I do more for my Vineyard that I have not done. There is no pains of ours which falls to the ground unaccepted, or unrewarded, who would not serve that Master, whose service is perfect freedom, and the wages Eternal Life: I cannot be more my own Friend, than by being God's Servant and the Worlds Enemy.

Ejaculations for LENT.

Give me, O Lord, the innocence of Doves;
and fill my Soul with thy mild Spirit.

Then shall I need none of their Wings; since
Heaven it self will dwell in my heart.

'Tis on the proud thou look'st afar off; but
inclin'st thine ear to the humble and Meek.

Who delights in the peace of a contented
mind,

mind, and limit their thoughts to their own little Sphere.

Never intermeddling with the actions of others; unless where reason and Charity engage 'em;

But their belov'd imployment is to sit in silence, and think on the happiness they expect hereafter.

To meditate the joys of Saints and Angels, and the blissful Vision of the Face of Jesus.

O how secure and sweetly do they sleep, who go to bed with a quiet Conscience!

Who after a day of faithful industry, in a Course of just and Pious living, lay down their wearied heads in peace, and safely rest in the Bosom of Providence.

If they awake their Conscience comforts them in the dark; and bids them not fear the shadow of Death:

No, not even death it self; but confidently look up, and long for the dawn of that Eternal day.

Let us, follow the way that leads to Truth; and follow the Truth that leads to Life.

Let us follow the steps of our beloved Jesus; who alone is the Way, the Truth, and the Life.

Let us follow his Holiness, in what he did; and follow his patience in what he suffer'd.

Let us follow him that calls thee with a thousand

and promise; and Crowns thee with infinite rewards.

Follow thy faithful Lord, O my Soul, to the end; and thou art sure in the end to possess him for ever.

The Soliloquy.

O My Soul, how many Thousands have been surpris'd in the midst of their sins, and hurried away to Everlasting sorrows! and we, alas, how many times have we been guilty, and yet our God has spar'd us! O my indulgent Saviour, no other reason can I give why I'm not miserable, but that thou art merciful. Blessed be thy Patience that endures so long; and blessed be thy Grace that delivers at last.

Meditations for LENT.

Consider how Christ our Saviour in his Prayer, in the Garden of Gethsemany (his heart being heavy and sad, even to death) did sweat drops of Blood, through the apprehension of the grievous torments and pains, which he was to suffer in his passion and death, they being harsh, and repugnant to Nature, yet with all

all resignation, he conformed his Will, to the Will of his Heavenly Father; saying, Father, not my will, but thine be done, I am content to suffer because thou wilt have it so, by this example, we must in all occasions, difficulties and Crosses, resign our selves, and conform our Wills, to the Will of God, accepting with content what pleaseth him to send.

The Prayer.

O Most sweet and mild Jesus, who in thy Prayer, and painful sweat, in the Garden of *Gethsemany*, according to the desire of our weak Nature, didst pray thy Heavenly Father, that the Cup, of thy bitter Passion, (which thou didst then foresee) should be taken from thee, yet knowing the great honour and Glory it brought unto him, and the great good, which thence were to ensue to us poor Sinners, with all reverence (though the Torments were great and many, which thou wert to suffer) thou didst resign thy self; thy Holy Spirit being always prompt, and ready to fulfill his pleasure and Will; and therefore with all Love and alacrity of spirit, didst willingly perform that heavy and painful Work of my Salvation, by thy great torments

ments, pains, and Death on the Cross; for which, O my God, I thank and praise thee for ever: O most amiable Jesus, O living Life, of my Life, without whom, there is no Life for me: O Comfort of my Soul, O true content of my mind, how great thy care is of me! O how great thy love is to me in this thy suffering for me!

Grant me, O Jesu, this resignation and conformity (in all occasions) to thy Holy Will, that I may accept what contradictions, abuses, and Crosses inward and outward, shall happen unto me, with all content; because it is thy Will, it should be so: And let me always say, Thy Will be done, my God, not mine, *Amen.*

Ejaculations for L E N T.

WHo will give me the Wings of a Dove; that I may fly away and be at rest?

That I may fly away from the troubles of this Life and be at rest, Dear Lord, with thee.

Here we, alas! are forc'd to sigh, and bear with grief the burthen of our miseries:

Often we are assaulted with temptations that overcome us; and set us back in the accounts of Eternity.

How

How many times, O my Soul, have we plainly concluded that this Earth affords no real joy!

How many times have we fully agreed, that Heav'n alone is the place of happiness!

Yet do these false allurements again deceive us; and steal away our hearts to dote upon folly:

O thou Victorious Conqueror of sin and Death; do thou assist us in this dangerous Warfare.

Make us still thirst and sigh after thee, the living Fountain of life giving streams;

Make us despise all other delights; and set our affections entirely on thy joys:

Since nothing, Lord, can satisfy our Souls but thee; O let our Souls seek nothing but thee.

The Soliloquy.

TEach us, O Gracious Lord, to begin our works with fear, and go on with Obedience, and finish them with Love: And after all, sit humbly down in hope, and with a cheerful confidence look up to thee; whose promises are faithful, and rewards infinite. All this we may do for men, and yet they fail us, we may fear and obey, and they forget

forget our service ; we may Love and hope, and they neglect our affections ; only thou, O Lord our God, whom we no way can benefit, dost every way oblige us to love thee, whose promises are faithf^{ul}.

Meditations in LENT.

PRide is good to none, worst to it self : When *Adam* would better his knowledge, he lost his dwelling in Paradise ; and when those Builders of *Babel* would mend their dwelling, they lost their knowledge. The itch of being great, potent, or pointed at, how many hath it undone ? I will never care to be, or to know, that which I know shall repent me : What commendations is it to have once been Somebody ?

There is but one thing a Christian need desire of God, that's a clean heart ; *Create a new heart, &c.* there is but this one thing that God desires of a Christian, his heart ; *My Son give me thy heart* ; and this I will only therefore desire to have, that I may give, *A broken and a contrite heart, O God, thou wilt not despise.*

The Kings Daughter is all Glorious within, but yet her rayment too is of wrought

wrought Gold: Our outside, our Life must tell the world what we are within: If our lives do not answer our profession, we are Pharisees, we say and do not.

It is a common fault to forget what we have been, when we are changed for the better: How many have been resolved for Heaven in their sickness, that in their whole skin have disclaim'd it, and required the recovery of the Body with a relapse of the Soul. To receive good at the hands of the Lord, and not evil, is unreasonable to expect, but to receive good at the hands of the Lord, and return evil, is wicked, and not to be endured, I will never pray more heartily to God for a Blessing, than for to manage it: Wherefore should I be blessed to my cost?

With God all things are not only alike possible, but easie, and he can as well of stones make *Abraham* Children, as of Jews. I will never despair of him that can do all things. I cannot be so infinitely sinful as God is merciful. Oh God, if thou wilt, when thou wilt, thou canst make me whole: why should I give my self over, where my Physician doth not?

Our actions are never pleasing to God, when our light doth not shine before men; *Let your light so shine before men, that they*

they may see your good works, and glorifie your Father which art in Heaven, that your Father which is in Heaven may one day Glorifie you.

Pray for them that curse you, do good to them that, &c. Is *durus sermo*, a hard saying, and against the hair; 'tis not so easie a matter to forget an ill turn, as to do one, yet this must be, if we will be Christians: He that will not be in Charity must never be in Heaven. Why should I do my self a shrewd turn because another would?

If we will be Christs Disciples we must leave all, but 'tis not all, we must take up our Cross too, *i. e.* be ready to take it up; not of our selves, but if it be laid upon us; we must suffer willingly for Christs sake; we must not suffer wilfully, or throw our selves into the Fire. He that bids us suffer, bids us fly. *If they persecute you in one City fly, &c.* It is our commendation to endure the stroke of the Faggot; it is not to seek it, when zeal runs without discretion; Christ would have us innocent, but wise too, Serpents as well as Doves, lay down our lives for his sake, but not fling them down; we must neither go like Bears to the stake, or lide Mad-men, neither run to our Martyrdome not from it:

Pray

Pray with our Saviour, if it be possible to miss the Cup, or but to kiss it, but still not my Will but thy Will: We must submit all to God, and think that fittest for us, which he thinks so.

If we look but out into the World, we shall see almost as many Miracles as things; that Trees and Plants should every year die, and recover; that the Sun should only lighten and warm the Earth, and not burn it; that the Heavens should distil its Rain in drops, and not in Rivers full, and drown us, where they do but wet us; God is no less Miraculous in preserving the World, than in making it, and as his mercy, so his Glory is over all his Works.

Some there are that hear only to tell, and many times make differences where there were none meant, it is not good always to tell all we hear; many a Man speaks that in his Anger, which in his cool blood he would not own; and we do a double wrong by relating that which the one is sorry to hear; and the other to have spoken when he is himself. I will hear all, and report only the best, he that makes debate between others, lays a bait for himself; it is safe and honest to compose discords; but sow none.

 Ejaculations for L E N T.

L Et them, O Lord, seek other delights; who expect no felicity from thee.

Let them fill up their time with other Employments, who think thy Rewards not worth their Labour.

As for thy Servants, our chief content shall be to Meditate the Glories prepar'd for us above.

All the few years we live shall spend themselves, to purchase that one Eternal Day.

That Day whose brightness knows no Night; nor ever fears the least Eclipse.

But still shines on serene and clear, and fills with Splendors that spacious Palace.

It needs not the fading lustre of our Sun; nor the borrow'd silver of the Moon.

The Sun that rises there, is the Lamb; and the Light that shines, the Glory of God.

Thy Walls are rais'd with precious stones; and every gate is of one rich Pearl.

Thy Mansions are built with choicest Jewels; and the pavements of thy Streets is transparent Gold.

Down in the midst runs a Chrystial River, perpetually flowing from the throne of God.

There all along those pleasant Banks, deliciously grows the Tree of Life.

Heal.

Healing all wounds with its Balmy leaves ;
and making immortal all that but taste its
fruit.

Thus is the Holy City built, thus is the new
Jerusalem adorn'd.

O fortunate and Glorious City : How free
and happy are thy glad Inhabitants ?

Every head wears a Royal Crown ; and e-
very hand a palm of Victory.

Every eye overflows with joy ; and every
Tongue with Psalms of praise.

Behold, O my Soul, the inheritance we seek ;
and where can we find more riches to invite us ?

Behold the felicities to which we are call'd,
and where can we meet such pleasures to enter-
tain us ?

Away then all vain and Worldly desires ;
be banisht for ever from molesting my Peace.

Descend thou blessed Heaven into my heart,
or rather take up my heart to thee.

Thy joys are too great to enter into me ; O
make me fit to enter into them.

Make me still think on my Country above ;
and there establish my Eternal home.

Where I shall dwell perpetually in the View
of my God, and be fill'd for ever with the sweet-
ness of his presence.

The Soliloquy.

O Pen thou our Eyes, O Lord, that we may see the Beauty of thy Commands ! how wise and sweet in themselves ! how necessary and beneficial to us ? while they improve our felicity here, and intitle us to that of hereafter. Guide thou our lives, O Gracious Lord, in the ways of thy precepts ; that by observing faithfully these excellent Rules, we may all be every where happy.

Meditations for L E N T.

THe beginning of Wisdom is the fear of the Lord, therefore the desire of Wisdom leads us to an everlasting Kingdom. If then you be delighted with Thrones and Scepters, seek Wisdom that you may reign for ever. Into a malicious Soul Wisdom will not enter, nor dwell in a body subject to sin : For the Holy Spirit will fly from him that dissembles, and withdraw himself from thoughts that are without understanding, but if thou shalt call for Wisdom and incline thy heart to prudence, if thou shalt seek her as mony, then shalt thou understand the fear of the Lord, and find

find the knowledge of God ; for our Lord gives Wisdom to them that ask it, and from his Mouth is prudence and knowledg.

The Soliloquy.

SEnd down, O God, thy Wisdom from thy Holy Heaven, and from the seat of thy greatness, to be in us, and teach us what is acceptable to thee. That we may know our end, and wisely chuse our way ; and order all our actions to our true felicity.

*Meditations upon the Humility of our Saviour
Christ Jesus, for Wednesday in the Passion
Week.*

Kneeling say,

O Most humble Jesu, the true pattern of Humility, whereas thou hast so humbled thy self, and little regarded thy worth and dignity, being what thou art, Lord of all, I will (as in all reason I ought) humble my self, on all occasions, and have no esteem of my self, though I had all the dignities, honours, qualities, and weakh of this World. O King of Glory, most humble Jesus, thou dost advise me to learn

of thee, that is to imitate thee, because thou art humble in heart; therefore whereas thou hast now so humbled thy self to be abused by those mean and wicked Soldiers, I will ever hereafter, submit and humble my self to all persons whatsoever, for love of thee, that by so doing, I may learn this sweet vertue of humility, after thee.

O my dear and most humble Jesus, since thou hast so vilified thy self, as on thy knees to wash the feet of thy Apostles, I will always vilifie my self, and acknowledge before the whole world my baseness, and humbly serve the meanest and poorest beggars, though it be to wash their loathsome feet.

O most amiable Jesus, thou didst humble thy self, not only to base and abject Men, but also to the most contemptible death of the Cross: This thy humility doth confound my proud heart, and the pride of this deceitful World; I will therefore hereafter think humbly of my self, and banish from my heart and Soul, all pride and vain Glory, to learn of thee, and gain this blessed vertue of humility.

O mild and humble Jesus, I have just cause and reason to be humble, and think meanly of my self, having nothing of my own, but sin and iniquity; and if in me
there

there be any thing that is good, it is thine, not mine, and to thee, the glory and praise thereof is due, and not me.

O Lord my God, thou didst fly away, when the People would have made thee King, (seeing thy wonderful Works and Miracles) to make thy contempt of worldly honours and humble heart known and manifest to those that loved, hated, and feared thee; how then, O Lord, can I without confusion and shame, desire any honour, dignity, esteem or praise in this World, being a meer nothing.

O dear Jesus, if thy goodness and Mercy were not to me, more than my desert, the dung-hill on Earth had been a place too good for me, and Hell afterward for all Eternity.

* O my dear Lord, and Saviour Jesus, who in all things, and in

** Of Resignation and Conformity to the Will of God.*

all occasions, wert resigned, and conformable to the Holy Will of thy heavenly Father; I do intend to follow, and imitate thee in this, and ever hereafter to be resigned, and conformable to thy Holy will in all things, and upon all occasions, tho never so contrary to my nature and will.

O most amiable Jesu, the end for which I am created, is, to serve thee in this world

and to enjoy thee in Glory, in the other; how can I serve thee, unless I do thy Will? or how shall I have the reward of Glory, if I do not truly serve, and do the Will of thee my Lord and Master; who will reward every one according to their deserts and what do I deserve if I do my own Will, and not the Will of my blessed Master? Truly nothing, but to be turned off, as an unprofitable Servant, therefore I will be always resigned unto thee, my God, and do thy Will, and not mine, happen what may.

O my sweet Jesus, by thy Holy Law, which is thy Will, I will regulate all my thoughts, words and deeds hereafter, lest I should do any thing contrary to thy expectation.

If thy Servant *Job* accepted with thanks the bad as well as the good, to conform his Will to thine, much more, O Jesu, I ought to be indifferent, and to accept as well of Crosses, and Losses, as of Comforts, and Prosperity;

O Lord, in all Tribulations and Crosses, I will conform my Will to thine, for I do know, that thou dost give the greatest Glory, to those that with resignation, and conformity, do endure the greatest troubles.

O sweet Jesus, all Crosses shall be to me most grateful : For I esteem them true tokens of thy love ; for thou dost most chastise, whom thou dost most love, for their greatest glory.

O most loving Jesus, I do confess, that to do thy will in this Life, and conform ours to thine in all things, is the highest, greatest and most acceptable service, that can be done to thee on earth. Grant me this, O Lord.

O my God, what can be ill to me, that cometh through love from thee ; come then what may, thy will be done of me.

O my gracious Lord, my hearts content and joy, since thy care is such, and thy love so great to me, and that really and truly I find my self to be more thine, than mine, by Creation, Redemption, and many other Titles, it is fitting, thou should'st dispose of thy own according to thy Will and Pleasure ; I do therefore resign my self, and will have no other will, but thine to be done of me.

O my good God, even according to natural reason, and for my own good, and benefit ; I ought to prefer thy holy will, before mine, for I know certainly, that thou hast created me for thy self, and to be with thee in Glory, and dost desire my Sal-

vation, more than I do my self, and dost love me more than I my self; if thy love were not more to me, than my own, I had long since been in Hell, and deprived of endless glory, by sin; yet not loving my own good, and to do my own will, contrary to thy command, I freely and often sinned, forsaking all right to grace and glory, and gave my self under the power of the Devil, who night and day doth desire, and seek my destruction, and utter ruine; but thou desiring my Salvation, through love, (which I did not) by thy bitter Passion, and lamentable Death, free me from all my Miseries, and the power and slavery of Satan, making satisfaction to thy heavenly Father, for my sins, and all those grievous torments, and punishments which I deserved, and had for ever suffered, if thy Love had not thus prevented all; so that what I was destroying in my self, thou wert repairing; and what I was condemning, thou wert saving; all which in reason, O true Lover of my Soul, giveth me plainly to understand, that thy Love to me, and care of my Salvation, is far more and greater, than my own; wherefore I will ever hereafter resign my self to thee; and leave my self wholly to be disposed of, according to thy Holy Will. More

Moreover my dear and loving Jesus, since thy desire (as thy Apostles doth affirm) is that all may be saved, and none to perish, or be damned, thou wilt according to thy Mercy, Wisdom and Providence give unto every one such necessary means and helps, with which they improving them may be saved ; powerfully and sweetly disposing all things, to that end ; therefore, my God, what shall please thee to send, shall be welcome unto me, as most convenient for my Salvation, *Amen.*

Ejaculations in L E N T.

H Appy are they, O Lord, who have so much employment ; that there remains no room for idle thoughts.

Happy are they, who have so little business ; that they want not space to attend their Souls.

Happy yet more are they, who in the midst of their work can think sometimes of the wages above.

Whom nothing diverts from that chief concern of seeking to make their Election sure.

But, while their backs are bowed down with Labour ; they freely can raise up their minds to Heaven.

And

And while they are ty'd to their beds with sickness, can yet move on towards their Eternal rest.

Often they rejoyce with themselves alone ; and silently say in their contented hearts.

Here we, alas, are narrowly confined and our time entertained with trivial affairs.

But hereafter we expect an unbounded enlargement ; and the same glorious office with the blessed Angels.

Here we are subject to a thousand miseries ; and the most prosperous life is vain and short.

But hereafter we expect an infinity of joy ; and the solid pleasures of Heaven for ever.

We humbly pray thee, guide us in the middle path ; that we never decline to any vicious extreame.

Deliver us from the stormy Sea of business ; and the dead water of a slothful life ; least we be cast away by forgetting thee ; or become corrupted by neglecting our selves.

Make us sometimes at least, recollect our thoughts ; how much soever our condition distract us.

Make us look with confidence on our God ; how low soever our afflictions depress us.

Make us look up to the Eternal Mountains, and feed our Souls on this sweet hope.

The day will come, when out of this dark world, we shall joyfully ascend to that beautiful Light.

The

The day will come, and cannot be far off; when we shall rest for ever in the Bosom of bliss.

And our Lord will say unto us well done thou good and faithful Servant; I gave thee two Talents, and thou hast gained two more; enter into thy Masters joy.

A devout Meditation upon our Saviour in the Garden of Gethsemany upon Thursday in the Passion Week.

1. **O** My dear Soul, thou hast been long desirous to speak with thy loving Lord and Saviour, Christ Jesu; he is gone to the Garden of Gethsemany all pensive and sad; follow him thither, perhaps it may be a fit occasion, to speak unto him, and he may take it well, if it were but to divert his mind some while; for he said to his Disciples, my Soul is sad even to Death, and when thou art there, consider all that passeth, and then feelingly, and with compassion, say, O Jesu, my dear Lord, I have considered thy great sadness, and the affliction of thy mind, and how the fears and pangs of Death, have compassed thee, through the consideration and apprehension, of those cruel
tor-

torments which thou art to endure, and the painful death, which thou art to suffer on the Cross for love of me; this strikes me to the heart, and I am wholly amazed to see thee, my God, in so great anxiety, that thy Soul is sorrowful to death; O doleful words, O heavy words, O Words deserving compassion, and which are able to grieve any, that truly loveth thee.

2. Art not thou, O Lord, the joy of Heaven, and the only Comforter of the afflicted on Earth? Art not thou that good Jesus of *Nazareth*, powerful in words and works, to whom the troubled, grieved, and afflicted, repaired, and they were eased and comforted? To thee the weak, the sick and diseased, flocked, and were cured, healed, and strengthened: And now my God, I see thee the Comfort of all in sorrow and comfortless. But, my Jesu, art not thou Omnipotent and well able, to help thy self, and comfort thy afflicted mind, and not desire to be assisted by thy Creatures? Why my God, didst thou turning to thy beloved Disciples, say, thy heart was sad to death, what help could they give thee? Or whence have they any thing but from thee? How can they then comfort thee? Thy sweet face becometh

cometh pale and wan, which shews thy inward pains.

3. This weakness, my God, as man, thou hast from us, and what strength we have, is from thee, yet perhaps, as one afflicted Friend, to ease his mind, relates his grief unto another ; so thou dost to *Peter, James and John*, as to thy dearest among thy Apostles, saying thou wert sad to death ; I must, O Lord, confess that it is some content, and ease to an afflicted Soul, to see a friend take compassion upon him, in his grief, and affliction, which perhaps might have moved thee to acquaint them with the pain, wherein thou wert, (which so heavily wrought on thee) that they taking compassion of thy woful case, might be some ease to thy afflicted mind ; or at least, that they might watch and attend thee ; in that extremity, until they had seen what would ensue, or become of thee ; whereas thou didst desire them, to remain there, whilst thou didst go to pray unto thy heavenly Father, to take that pain away from thee ; who alone could comfort thee.

4. But, my Jesu, whiles thou dost pray, thy pain doth increase, rather than diminish, and the pangs of death do truly seem
to

to compass thee, for thou art fallen into an agony, thy sweat is water and blood, in great drops, falling down, and at last, thou through weakness dost fall flat on the ground! O pitiful and woful sight; how is it my Lord that my heart doth not burst with a feeling grief, and mine eyes become a Fountain of tears to see thee, the Lord of all things, in that pitiful case; well knowing that my sins are the cause of of all thy pain and woe? But thy tender Love to me, doth move thee, to endure it, though it be great.

5. O ye Angels of comfort, where are ye? Where is your care? Where your attendance? Have you forgot your Duty, to your King, and service to your good and Sovereign Lord? Or have you forsaken him, because you see him in affliction, in pain, and the gony of Death, as if he could not help himself, or were not what he is? But you *Peter*, *James* and *John* (whom he loved most, and trusted above the rest) where are ye? He told you of his pain and grief, you then should be present to assist; and not leave him in his extremity of pain, but, O Lord, they are sleeping, and thou suffering.

6. This, my sweet Jesus, is the false friendship of the World, they promise much

much, and perform little, they are friends in prosperity, but unknown in the time of adversity, and necessity. Saint *Peter* seeing thy glory, would willingly have his Tabernacle with thee in the Mount *Thabor*, and there remain in joy, but now he sleeps, and forgets thee in thy necessity.

O *Peter*, where art thou? Hast thou so soon forgot thy dear Master with whom thou saidst, thou would'st live and dye? Are all thy promises, great words, protestations, and expressions of love come to this, that thou art now careless, and unmindful of him? he acquainting thee with his sorrow and grief, thou might'st, for one hour, put off thy sleep and watch with him, who loved thee so dearly: Surely his loving heart could not but feel this thy neglect, therefore he said, *Simon*, (so calling thee) dost thou sleep, and I in this pain and perplexity? could'st not thou Watch one hour with me? As if he said *Peter*, I made choice of thee, to come hither with me, to attend and watch with me, and art thou sleeping? 'Tis not to sleep I brought thee hither; (thou might'st have done that at home) but to be a Comfort unto me, in my Pain and Agony, to assist me, with compassion, in my weakness,

ness, and to have some care of me in my desolation; I did expect, that thou should'st shew more care, and love, and not for one hours sleep, forget me so, thy love ought to move thee, to be mindful of me, and to attend me in this my painful sweat, and wipe away those bitter tears and heavy drops of blood from my face, and hold me in thy arms, that in my extremity and weakness, I should not fall as I did, on the ground, where I lay without help, all comfortless, yet thou didst sleep, and couldst not watch one hour to do this small Work of humanity and Charity, I trusting so much on thee.

8. O *Peter*, how could thy heart endure those loving, though wounded words, as a sweet and mild reprehension: Could'st not thou watch one hour with me, (who loved thee so dearly,) but sleep whiles I did suffer, and pray for thee? O my sweet and most loving *Jesu*, how many *Peters* or *Simons* are in this world! we do often prefer self Love, and our bodily ease before the love of thee, our dear Lord and Master; contrary to our promises, and resolutions, we make at thy Holy Sacrament; and not watch one hour to serve thee, or hear Divine service, and how many is there that perhaps, in the four and
twenty

twenty hours, they will not spend one hour, to watch in prayer with thee, or once consider thy pain, or sufferance for them, nor take it to heart; and I (O Lord my God) am one of these, to my confusion, I do acknowledge and confess it always, more minding my own ease, than thy Love, or what thou hast endured for me. I am, O Lord, ready to receive thy gifts, and will not spend one hour to watch, and give thee thanks: neither am I thankful, as in justice I am bound, and ought, by which O God, my ingratitude doth appear, therefore I do humbly confess my fault herein.

Ejaculations in LENT on good Friday in the Morning.

MY God, who can complain of doing too much; if they consider the labours of Jesus?

Those painful labours he so freely undertook; and mildly stooped to his humble task.

When he might have flown on the wings of Cherubims, he chose to walk with us Worms in the dust.

When he might have call'd for Manna from Heav'n; in the sweat of his brows he would eat his bread:

When

When he might have made the Angels his footstool; he rather became the servant of his Parents.

Living with them in their little cottage; and readily obeying even their least command.

There in that humble privacy, he increast in wisdom and grew in Grace both with God and Man.

Still by his pious Candor gaining the Love of those happy few that saw his life:

That saw thy holy Life, O glorious Jesus! and heard with joy and wonder thy incomparable sayings.

That felt a gentle motion stir their hearts, to love and imitate so blest a pattern.

O that the same sweet spirit of Grace might draw our minds, dear Lord, to thee!

O that we could in every passage of our Life, still actually reflect on the example of thine!

It was thy meat and drink to do thy Fathers Will: O make it ours to perform Thine!

And when we thus have learnt our Duty; Lord make us do what thou hast made us know.

The Soliloquy.

O God when we had sold our selves to sin, and were all become the slaves of Satan, our blessed Jesus descended from Heaven
and

and brought a vast prize to buy out our freedom.

The price was no less than his own dearest blood, which he plentifully shed on the Cross: depositing so his inestimable Life to rescue us sinners from eternal Death.

Let us consecrate this day to his sacred memory, and tenderly compassionate his unparalleled sufferings; repenting from our hearts our many sins, and thankfully admiring his infinite Mercies.

Let us wean our minds from unbecoming delights and mortify our senses with a prudent restraint; that carried on the wings of fasting and alms, our prayers may mount up more swiftly to Heaven.

A Prayer on Good-Friday in the Morning.

O Dear Jesu, the true pattern and master of Humility, who descending from the unknown joys of Heaven to this Vale of Tears, wouldest be esteemed as one of us; subject to the miseries of our Nature, sin excepted: With humility thou wert born in a stable, in humility thou didst live subject to thy Parents, in humility thou didst submit thy self to the evil usage, and abuses of Wicked sinners, and wert

were esteemed the scorn of men, and the very outcast of the People. O most humble Jesu, teach me this Heavenly Doctrine, grant me this admirable Vertue of humility; for it is the ground and foundation of of a spiritual Life, the Mistress of Vertues, the Treasure of the Soul, the true path way leading through the dangerous Solitude of this world to the Land of the living: O Supream goodness! my most humble Jesu, banish from my heart all Pride and Vain glory, grant me this Heavenly Treasure, this rich and uncomparable Jewel, this Vertue of true Humility, that in this World, I may submit my self to all, think well of all, but of my self; and heartily desire to be humbled, set at naught, and contemned by all to be exalted with, and by thee, in the other World, to the Mountain of Eternity in endless glory, and felicity, *Amen.*

*A Prayer upon Christs Passion for Good-Friday
in the Evening.*

O Most gracious God and loving Father, what man is this whom I behold all bloody? with skin all torn, with knubs and Wales of stripes, hanging down his head, crowned with a Garland of
Thorns

Thorns pricking through his scull to the hard brain, and nailed to a Cross; what so hainous fault could he do to deserve it? What Judge could be so cruel as to put him to it? What man could have so butcherly a mind as to deal so outrageously with him? Now I bethink my self, I know him, it is Christ.

Art thou he that excellest all the Children of men in beauty; in whose Lips grace was shed most plentifully, yea even with Gods own hand; Where then is that beauty of thine? Where then is that Grace of thy Lips? I find it not, I see it not: Fleshly eyes conceive not so great a mystery. Open thou the eyes of my mind, bring thy Divine light nearer unto me, and give me power to look more wisely upon thee.

I see it is Jesus the Son of God, the unspotted Lamb, without sin, without fault, without offence, which took my wickedness upon him, to the intent that I (being set free from sin) might be brought again into Gods Favour, rise again from my fall, Return home again from banishment, and attain to the end for which I was created.

That which I deserved, he suffered: And that which I could never have attained unto, he freely giveth.

O my Redeemer, Deliverer, and Saviour, draw me to thee, that (being always mindful of thy Death, trusting always in thy goodness, and being always thankful for thine unspeakable benefits) I may be made partaker of so great reward, and not be separated from thy Body through mine own unthankfulness, so as thou shouldest have been born in vain as in respect of me, and in vain have suffered so many torments, yea, and even most bitter Death, of thine own accord for my sake.

O God, who by our great Masters dear example hast taught me what labours and sufferings Heaven deserves, and may require to take it by violence. Confound, I humbly beseech thee, the nice tenderness of Nature in me, by this thy more tenderly condescending Grace, and dispose me more easily to follow it by this plain reflexion, that since flesh and blood cannot enter into thy Kingdom, whatever inures me practically to put them off here, by prudently denying ev'n their just contentments, most certainly helps me in my way thither, through our Lord Jesus Christ, thy Son, who, with, &c.

*A Prayer on the seven Words, which Christ
spake hanging on the Cross.*

O Lord Jesu Christ, Son of the living
God, which hanging upon the Cross
saidst: *Father forgive them, for they know
not what they do:* Grant, that I for the love
of thee, may pardon all that do me harm.
And thou which saidst unto the thief, *This
Day thou shalt be with me in Paradise:*
Grant me so to live, that in the hour of
my death thou mayest say to me, this day
shalt thou be with me in Paradise. And thou
which saidst: *Ely, Ely, lamaſebathi,* that
is to say, *my God, my God, why haſt thou
forſaken me:* Grant me to say in all my
tribulations, and anguish: My Father, my
Lord, have mercy on me a sinner, and
help me my King, and my God, which
didst redeem me with thy precious blood
And thou which saidst *I thirst,* Grant that
I may always thirst after thee, the Foun-
tain of living water. And thou which
said'st, *Father into thy Hands, I recommend
my Spirit;* Receive me returning unto
thee. And thou which saidst, *it is finished;*
Grant that I may deserve to hear that
most sweet voice of thine, to wit, come

my Love, my Dear, my Spouse, come that thou mayest ascend with me my Angels and Saints, to banquet in my Kingdom, to be made merry, and to dwell with me, World without end, *Amen.*

*For Easter Even. A Pious Consideration of
a Soul in Love with the Love of Christ
Jesus.*

1. **O** Heavens! give me your help to know and find what I do seek for; it is called Love: A thing my heart desires, my Soul longs for, and would enjoy. But O Love, what art thou? Where art thou? Or in what place may'st thou be found? The earth knew thee not, Hell admitteth no such thing, surely then, in Heaven thou must be had.

2. God is Love, and he that dwelleth in Love, dwelleth in God, and God in him, *1 John 4. 16.* O happy and blessed transformation, O wonderful and great effect of divine love; this is that love, which came from Heaven for love of me, and all Mankind, this is that, O my loving Jesus, which I desire and seek for. God did so love the World, that he sent us his only son, that by love, we might be one
with

with thee, as thou art one and the same by Nature with thy heavenly Father.

3. What caused thee, dear Jesus, to descend from Heaven to Earth, and become man; be born in an open stable in such poverty, and misery; but Love? Thereby to give satisfaction to thy Father for my prodigality, vain superfluity, and self interest. What made thee spend whole Nights in prayers on mountains and desert places, but Love? So to obtain pardon for my Offences; what caused thee to fast forty Days and Nights, and be tempted by the Devil, but Love? So to free me from danger in temptations; and to satisfy thy Father for my excess in gluttonous eating and drinking, and pampering my body, in offending against his Holy Laws, and the rule of temperance? What caused thee, O loving Jesus, to endure with admirable patience, so many affronts, abuses, and injuries, but love of us? So to please and content thy Father for the abuses, and grievous injuries, and sins, which we have done, and committed against him, by breaking and contemning his Holy Will and Commandements, to do my own most perverse, and stubborn Will.

4. O Son of God, O God and Man,

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my Jesus, what had I been or where, but for this love of thine? Hell claimed a right in me, and according to justice thy Father had cast me thither, but for thee: My debt to him was great, and having no means to pay, when he might have quite forsaken me, thy love, out of thy heavenly Treasure, did satisfie and pay for all. O dear Jesus, great is thy love to me: And I am quite confounded, considering what through love, thou hast done for me, and how little I do for love of thee.

om 5. Fain would my Soul do somewhat in requital, but knoweth not what, yet I feel my heart solicitous and restless with care to seek, find, and enjoy thee; this breeds a pain, and my forces fail, though with delight, and my heart is where thou art, not knowing where, but there it is, where it doth love, and there it lives far more than where it is; and rest it would in thee; for all my thoughts are still with thee; which causeth me to languish, and long to be with thee, and see thy most gracious face, and once enjoy thy most amiable presence, and listen to the sweetness of thy celestial and loving voice; no riches, wealth, no Pearls, nor precious stones, are like, or to be compared unto this.

6. O dear Love, where art thou? Thou art the Comfort of my heart, the Solace of my mind, the true content and only joy of my afflicted Soul; O where art thou to be found? Let me but know, and thither speedily I will go; for where thou art, there is all treasure, true peace, true rest, and all happiness are to be had; O how shall I find thee; O when shall I find thee; O dear love how shall I requite thy labour! How shall I be able to requite thy woful pain and death, for me? O how shall I serve thee? How shall I please thee? O how shall I do somewhat acceptable, and grateful unto thee? Who hast been so loving and beneficial unto me.

7. O how shall I subsist, without my life, or live without my love? Thou art my life and love, and it is worse than death to me, here to love and live and not in thee; O Love divine shew now thy power, and carry me beyond my self, O endless light illuminate my understanding to know and see, what and where thou art; O burning fire of endless flames of love, consume me quite, and let me be no more what yet I am, but transform me to be somewhat like thy sweet self, that I may be, and live in thee, both here and for all Eternity, *Amen.*

Upon Easter day in the Morning.

Blessed be the God, and Father of
our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptable, and undefiled, and that fadeth not away, reserved in Heaven for you, Saint Peter the 1. and the 1. 3, 4.

The Hymn for Easter day in the Morning.

Wake my Soul, rise from this bed
Of dull and sluggish Earth;
Quickly rise, lift up thy Head,
And see the Lords new birth.
Once he came, O blessed He:
Born of a Virgin Womb:
Now he comes (both times for thee)
Sprung from a Virgin tomb,
Lo he rises fresh and bright,
Incircled round with Stars:
Which from him take all their light,
And from his glorious Scars.
Still as he his progress makes
Up to his Heaven again;
Each blest Saint his Musick takes,

And

And follows in his train.
 Thus together they ascend,
 Till at Heavens gate they come;
 Where the Angels all attend,
 To bid them welcome home.
 Soon they know again their King,
 Soon they his Call obey;
 All the Quires come forth to sing,
 And Crown with mirth the Day.
 Come my Soul, let us rejoyce,
 Let us our Comfort bring;
 Up to Heav'n lets lift our Voice;
 And with the Angels sing,
 Glory, Honour, Pow'r and praise,
 To the Mysterious Three;
 As at the first beginning was,
 May now, and ever be.

Amen.

Why seek you the living among the dead;
 he is risen, he is not here: He is gloriously ascend-
 ed, and the Heavens have received. Allelu-
 ja, Alleluja,

Ejaculations on Easter day in the Morning.

Raise thy head, O my Soul! and look up;
 and behold the Glory of thy crucified Sa-
 viour.

He that was dead and lay'd in the Grave,
 low enough to prove himself man.

Is risen again and ascended into Heaven,
high enough to prove himself God.

He is risen, and made the light his Garment, and commanded the Clouds to be the Chariot of his triumph.

The gates of Heaven obeyed their Lord, and the everlasting doors opened to the King of Glory.

Enter Bright King, attended with thy beautiful Angels, and the glad train of thy new deliver'd Captives:

Enter and repossess thy ancient throne, and reign eternally at the right hand of thy Father.

May every knee bow low at thy exalted Name; and every tongue confess thy glory.

Whom have we in Heaven, O Lord, but thee; who expressly went'st thither to make way for thy followers:

What have we on earth but our hope, by following thee, to arrive at last where thou art gone before us:

O glorious Jesus, our strength, our Joy; and the immortal life of all our Souls;

Be thou the principle subject of our studies, and daily entertainment of our most serious thoughts.

Draw us, O dearest Lord, from the World and our selves; that we be not entangled with any earthly desires.

Draw us after thee, and the odours of thy
sweet-

sweetness ; that we may run with delight the ways of thy Commands.

● *Draw us up to thee on thy Throne of bliss ; that we may see thy face. and rejoyce with thee for ever in thy Kingdom, Amen.*

A Prayer for Easter day in the Morning.

O God, who hast glorifi'd our Victorious Saviour, with a Visible triumphant Resurrection from the dead, and Ascension into Heaven ; where he sits at thy right hand, the World's Supream Governour, and final Judge ! Grant, we humbly beseech thee, his Triumphs and Glories may ever shine in our Eyes ; To make us more clearly see thorow his sufferings, and more courageously wade through our own ; being assured by his Example, that if we endeavour to live and die like him, thou wilt raise again our bodies, too, and conforming them to his glorious body, call us up above the Clouds, and give us possession of thy everlasting Kingdom ; through the same our Lord Jesus Christ thy Son, who with thee and the Holy Ghost, lives and reigns one God, World without end, *Amen.*

Ejaculations on Easter-day in the Evening.

Why should our hearts still dwell upon Earth; since the treasure of our hearts is return'd to Heaven, since our Glorifi'd Jesus is ascended above; to prepare us a place in his own Kingdom?

A place of rest and secure peace, where we shall see, and praise, and adore him for ever.

A place of joy and everlasting fruition; where we shall love, and possess, and delight in him for ever.

O happy we and our poor Souls; if once admitted to that blissful Vision.

If once those Heavenly portals unfold their Gates; and let us into the joys of our Lord.

How will our spirits be ravish'd within themselves; to reflect on the fulness of their own beatitude!

How shall we all rejoice in one anothers felicity; but infinitely more in the infinitely greater felicity of God!

O Heaven! towards thee we lift up our languishing heads; and with stretcht out hands reach at thy Glories.

When, O thou finisher of all our hopes, when shall we once behold that incomparable Light?

That Light which illuminates the eyes of Angels,

Angels and renews the Youth of Saints.

That Light which is thy very self, O Lord
our God: Whom we shall there see face to face.

Whom we shall there know as we are known:
We shall know thee in thine own clear light.

O Light! shine thou perpetually in our eyes,
that thy brightness may darken the false lustre
of this World.

O Light! shed thou thy flames in our heart:
that thy heat may consume all other desires.

That we may burn continually, with the
chaste love of thee, till thine own bright day
appear.

Till we be call'd from this vail of darkness,
into the glorious presence of the living God.

Make us entertain our life with the Comfort
of this hope; and our hope with the assurance
of thy promises.

Make us still every day more perfectly under-
stand our own great Duty and thy infinite
love.

Make us continually meditate the advance-
ment of thy Glory; and invite all the World
to sing thy praises.

O how adorable are thy Counsels, O Lord:
How strangely endearing the ways of thy love!

I Pet. 1. 3. Blessed be the God, and Father of
our Lord Jesus Christ, which according to his
abundant mercy, hath begotten us again unto
a lively hope, by the Resurrection of Jesus
Christ from the Dead.

The

The Soliloque.

O Glorious God; thy infinite perfections cause us to admire thee, and thy bounteous promises engage us to hope in thee: Thy incomparable beauty ravishes our hearts: and the joys thou hast prepared for us transcend all our wishes, Amen.

O God, who graciously woo'dst us to our Eternal inheritance, by describing its inexpressible glory all manner of ways, which are apt to work upon our low conceits; that they may fitly insinuate themselves, and become by degrees absolute master of our hearts! bring them we beseech thee still seasonably into our memories, and so strongly settle them in our affections, that our Souls being ravished with those great hopes, all the temptations and vanities of this World may fly unconcernedly by us, and never be able to distract our intire, and steady, and daily strengthening desires of entring once for ever into possession of thy Kingdom, through our Lord Jesus Christ thy Son, who, with, &c.

It hath not ascended into the heart of man, what God has prepared for those that love him.

Ejaculia.

Ejaculations on Easter-Day in the Evening.

Come all you Powers of my deliver'd Soul,
and pay your homage to the Prince of our
Salvation; cast your unworthy selves at his
sacred feet; and renew your Vows of follow-
ing his steps. For

He Triumphs over Death in his own Body;
and enables us to Conquer it in ours: Impart-
ing to us his Heavenly skill; and provoking
our Courage with infinite rewards.

He changed the corrupted government of
the World; and establish'd a new and Holy
Law; that as we were Vassals to sin before,
we might now become the free Subjects of
Grace.

Let us live and die in his blest obedience;
and no temptation shall ever separate us from
him; who if we resist, will make us over-
come: and when we have overcome, will
Crown us with peace.

A Prayer on Easter-Day in the Evening.

O God, whose gracious Providence re-
stores to thy Church the Face and
Voice of Holy exultation, by this Trium-
phant Festival of our Saviours Resurrecti-
on from the Dead. Grant we humbly
beseech

befeech thee, that joy which shines in our looks, may Flame in our Hearts, and by purifying them make us worthy of those high and glorious hopes, so firmly seal'd to us by this days experience of rising again at last from our Graves, and rejoycing thenceforth for ever in a state of blisful immortality ; through our Lord Jesus Christ thy Son, who, with, &c.

Contemplation of Christs Resurrection.

WE bless thee, famous Saviour, we laud thee, most invincible Captain, we reverence thee, most Triumphant Victor : Arise, make haste, my Soul , and come away ; now Winter's past, the storm is over and gone , the Flowers deck our Fields, the Spring is come , the voice of the Turtle is heard in our Land ; it is no time to Weep , but to rejoyce ; it is no time to complain, but to be glad ; we have been too indulgent to sadness , we have shed tears , let sadness depart , let mirth return ; the time of the Passion is past, the time of the Resurrection is come, the Lord our God is risen, who hath in his Sepulcher buried all our iniquities, and by his Resurrection , hath brought forth for us freedom, and Salvation. Confess unto the Lord , and call upon his Name, set

set forth his works amongst the Gentiles, sing unto him, sing *Psalms* unto him, declare all his wonderful Works; this is the day wherein Hell was overthrown, and the Kingdom of Satan Conquered, the Devil bound, the Old Dragon spoiled, Death disabled, and the miserable Christian people freed.

This day is better than that wherein the world did first appear; for that was created for mans labour, this was made for his rest; that deserved Death, this frees him from the fear of Death, the light of that Day is buried in Darkness, the brightness of this day doth even enlighten the Graves; let us therefore rejoyce in this day, which both shines about the living, and quickned the Dead, and illuminates those who are to come.

Let all the World exult with joy for it is meet, that as every Creature did lament with mournful Tears the death of their Creator, and did follow the Hearse of him that was put to death upon the Cross, in the dark Funerals of the Night; so they should now joyfully receive him, Triumphantly returning in his Resurrection from the Dead. And thou also, my Soul, rouse thy self from the sleep of Sin, that thou Crucifie him not again after his Resurrection

Resurrection ; awake if thou be asleep, and rise from the Dead ; for to day is the Lord of Life and Death risen from the Grave ; thou must not lie Snorting, but follow him by thy fervent Devotion ; the Old Leaven must be purged out, the leaven of malice, and wickedness ; we must feed, on the unleavened bread of Truth and Sincerity. I am willing, O God, but not able, good Jesus, if thou wilt, I shall be able, for it is thy will that makes me able ; will therefore that I may have ability ; and will, that I may bring this good Work to perfection, thou who didst vouchsafe to die for our sins, and to rise again for our justification, I beseech thee by thy Glorious resurrection to raise me from the grave of all my sins and offences, and give me daily a part in the first resurrection, that I may truly deserve to receive a part in thy Resurrection. Most sweet desired Jesus, thou didst ascend into Heaven, in Triumph of thy Glory, and sittest most mighty King, at the right hand of thy Father, draw me up to thee, that I may run after thee, joyn the mouth of the Soul that thirsts after thee, to the Heavenly streams of Eternal society, yea draw me to thy self, thou living Fountain , that thence I may drink my fill, whence I may always live, my God and my life.

F. N. I. S.



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